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ABSTRACT

This handbook is intended for use by all who design, plan, and lead orientation and cross-cultural training sessions for American Field Service students, natural and host families, and volunteers. It features orientation and training resources originating in Venezuela, France, Italy, Denmark, Canada, Argentina, Japan, Portugal, Germany, and the United States. In addition to an annotated bibliography of narrative descriptions of cross-cultural contact and teaching suggestions, there are resources for pre-departure orientations, orientations during the sojourn, and post-return orientations. (BZ)

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Orientation Handbook

Volume IV

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INTRODUCTION

The *AFS Orientation Handbook* is an annual publication of AFS International that is intended to be of use to all who design, plan, and lead orientation and cross-cultural training sessions for AFS students, natural and host families, and volunteers. Each volume of the *AFS Orientation Handbook* presents all new material drawn from AFS and non-AFS sources around the world.

Although we have consistently described these handbooks as cumulative and not as a succession of revisions, the titles of the three previous volumes, including as they did the word *Edition*, have caused insurmountable confusion. Therefore, beginning with the present handbook, we are dropping the word "edition" from the title in favor of the word "volume." In addition, we will refer henceforth to the 1981, 1982, and 1983 handbooks as "volumes," or as *Volume I, Volume II,* and *Volume III.* We apologize to our constituency for not having rectified this error in a previous year.

Volume IV of the *AFS Orientation Handbook* features orientation and training resources originating in Venezuela, France, Italy, Denmark, Canada, Argentina, Japan, Portugal, Germany, and the United States. Continued worldwide coverage of innovative techniques for orientation and training within future volumes of this handbook depends largely on you, the user: *Please send to us appropriate materials from AFS or non-AFS sources anywhere.* We are especially interested in materials originating outside the United States, and we will be responsible for translating materials not written in English that are highly recommended to us.

As in the third volume, *Volume IV* includes resources designed primarily for the preparation of orientation facilitators and other adult volunteers: Resources III-A and III-B. A new focus this year is the use of drama in cross-cultural training: Resources IV-D and V-A. Other items of special interest include Resource III-D, a game focusing on North-South issues, and Resource IV-B, an essay from a non-AFS source that is published here for the first time. The annotated bibliography this year begins to fill a gap in bibliographies covering the field of orientation and training, for it cites fictional and non-fictional narrative accounts of cross-cultural encounters. Users of this series of handbooks may find these "stories" more enjoyable reading than the type of literature cited in previous volumes.

The *AFS Orientation Handbook: Volume IV* was developed under the guidance of a committee consisting of Mary Ann Zaremba, Tsugiko Scullion, Wendy Soutar, Joe Lurie, Ebbe Skovdal, and Don Mohanlal.

The AFS Research Department

Section II Thinking about Orientation

The Three-Day Reorientation of AFS/Venezuela

Editor's Introduction: In each volume of the AFS Orientation Handbook, *Section II contains an article about orientation written by an AFS volunteer or staff member who has a special interest in the theory or practice of intercultural learning. This series of articles, year after year, provides a public forum through which members of the worldwide AFS community can share with other AFS people their perspectives and new ideas with respect to the orientation of students, host and natural families, and volunteers. Articles intended for Section II may be submitted at any time to AFS's Director of Research.*

The following article directs our attention to that phase of the intercultural experience that traditionally has received the least attention: post-return. The experience of AFS/Venezuela demonstrates that a carefully planned and delivered program of "reorientation" can be found acceptable by students and natural family members (in spite of their being prevented from re-uniting for two-and-a-half days) and can prove worthwhile in terms of both student readjustment and the recruitment of new volunteers for the national organization. (For additional insight into AFS/Venezuela's approach to reorientation, see Document V-A in the second volume of this handbook.) We are especially happy to note that the following article represents a collaboration between an AFS staff member and a key volunteer, both of whom have been working to make AFS/Venezuela's overall program of orientation a model worthy of emulation by other AFS people around the world.

THE THREE-DAY REORIENTATION OF AFS/VENEZUELA

Maritza Fabregat, National Director, AFS/Venezuela

Ana Maria Toro, Ph.D., Volunteer Educational Advisor

Reorientation forms an important part of the three-step process of orientation that AFS/Venezuela has developed for its students. The process begins with the orientation that precedes the sending of the students to their host countries, and continues with the maintenance of regular correspondence with every student. Reorientation is the final step in the process; it does not signal the end of our relationship with the students, but rather the beginning of a new stage in which the student is transformed into a volunteer. As a result of this three-step process, AFS/Venezuela has more than 60% of the students from the 1982-83 program year working as volunteers in various activities of the organization. We believe that, through the steps formulated in this report, a greater unity and continuity of the volunteers in the programs of AFS can be attained.

In the view of AFS/Venezuela, reorientation should attempt to attain the following principal objectives:

- to evaluate the students' experience at the individual, group, and institutional (AFS) levels;
- to identify individual, group, and institutional problems; and
- to try to implement actions that help to resolve the problems.

We have tried to fulfill these objectives in our reorientation program. On the next page is the calendar of activities for reorientation that we followed during our reorientation program in July, 1983.

Because of the type of orientation that we had prepared for our students in August, 1982, and the permanent contact we had maintained with them throughout their year abroad, we did not doubt at any time the results of our reorientation program. We received a homogeneous group of students, well disciplined and very sensitive to the needs of Venezuela and of AFS/Venezuela. The reorientation took place in an atmosphere of cordiality, happiness, and great receptivity and cooperation on the part of the students.

In order to develop and implement the calendar of activities, we involved not only staff members and volunteers, but also specialized professionals in the fields of politics, economics, education, health, and cultural adaptation. Furthermore, we involved both an orientator and an observer in the leadership of each of the small discussion groups. The function of the observer was not only to observe (and so to prepare to serve as an orientator in a future year), but also to support and assist the orientator during the discussion. Each orientator-observer pair remained together as the pairs rotated among the small groups of students for different

CALENDAR OF ACTIVITIES

Tuesday	8:30 pm	Students arrive at airport
		Transportation to el Junquito
		Welcome
		Administrative activities
		Dinner
Wednesday	8:00 am	Breakfast
	9:00 am	Small group discussion of past experience
	11:00 am	Plenary session: small groups report
	noon	Lunch
	2:00 pm	Talk on political and economic situation in Venezuela during 1982-83
	4:00 pm	Recreation and snack
	6:00 pm	Talk on reverse culture shock and expectations
	8:00 pm	Dinner, followed by recreation
Thursday	8:00 am	Breakfast
	9:00 am	Small group discussion on re-adapation and expectations, especially of natural family
	11:00 am	Plenary session: small groups report
	noon	Lunch
	3:00 pm	Talk on politics and elections in Venezuela
	5:00 pm	Talk on sexuality, including general discussion
	8:00 pm	Dinner, followed by recreation
Friday	8:00 am	Breakfast
	9:00 am	Parents: meeting in the plaza Students: preparation for departure
	10:30 am	Students arrive at plaza, greet parents
	11:00 am	Students individually address all parents
	noon	Students depart with parents

discussions. In this way the adult leaders of the program were able to gain a better understanding of the students so that they could exchange impressions and analyze any problems that surfaced during the reorientation program.

The students returned from their host countries late on a Tuesday evening; of course, we did not attempt to engage them in any substantive discussions at that time, although we did formally welcome them back to Venezuela.

During Wednesday morning, the students in small groups discussed and evaluated their AFS experience with respect to their host country, community, school, and family; their relations with the AFS national office in the host country and with AFS International; and their personal situations at present. Each small group had a reporter, who briefly summarized his or her group's conclusions during a plenary session.

After lunch, one of the specialists retained by AFS/Venezuela discussed the political and economic situation in Venezuela during the preceding year. This talk centered especially on the recent devaluation of the Venezuelan currency, but also included an overview of current trends in Venezuelan post-secondary education.

After a mid-afternoon recreational period, another specialist gave the students a talk on culture shock, emphasizing that one can experience it upon returning home after an extended absence just as one can when entering a new country for the first time. Some guidelines regarding the students' expectations in their relationships with family members and friends were also offered.

On Thursday morning, the theme of culture shock and expectations was continued in small group discussions. These discussions focused on ways in which the students could readapt to the country, to their home community, and to their own family, especially in light of the difficulties being faced by Venezuelans following the devaluation of their currency. Another focus was on the probable expectations of the students' respective natural families, expectations that were likely to be inconsistent with the reality of the students, who had changed considerably since they had bid their parents good-bye. In the following plenary session, a reporter from each small group shared its findings and conclusions with everyone.

After lunch, another specialist gave a talk and answered questions regarding the upcoming elections in Venezuela. We felt that this session was important because many of the students had turned 18 while abroad, and therefore would be eligible to vote for the first time. Issues, parties, and individual candidates all came up for discussion during this session.

Late Thursday afternoon, still another specialist held a long session on sexuality. Like many of the other topics covered during this reorientation program, this one was a continuation of a theme that had been established during the pre-departure orientation of these same students a year earlier. At that time, the sexuality discussion had proceeded from the facts that sexual mores are very restrictive in Venezuela, that the students would be entering (in most cases) a somewhat less restrictive culture in which values and patterns of behavior would differ in complex ways, and that their *perceptions* of the differences might be mistaken and could lead them into difficulties and embarrassments in their relations with members of the opposite sex. Now that the students had returned to their native land, they needed a forum in which to frankly discuss the sexual mores of their host countries and their differences and similarities in relation to the restrictive mores still prevailing in Venezuela. The students were urged to consider how they would cope with the values and patterns of Venezuela, and how they would approach and interact with members of the opposite sex in the future.

On Friday morning, while the students packed their bags and prepared to leave for home, their parents and guardians arrived in Caracas and were brought together in a public square. We deliberately held this meeting in a public place because of the interest in AFS that it invariably arouses among passers-by and even members of the press. First, the parents were welcomed and addressed by the president of the AFS national association. This was followed by a talk by a former natural father, in which he described the arrival home of his own child and discussed some of the situations that his listeners might have to face as they readjusted to their own returned AFSer. The national director and the small group orientators and observers then shared with the

parents their understanding of the students as individuals and as a group, and summarized for the parents the discussions that had taken place during the previous two days. Also at this time, staff members and volunteers singled out parents or guardians whose children were having difficulties of one kind or another, and alerted them to the situation in private discussions.

In the middle of the morning, the students arrived at the plaza by bus, and greeted their parents and guardians for the first time in a year. After the emotions arising from this reunion had subsided and the entire group had been brought to order for the last time, each student arose in turn and briefly addressed the parents. Each described the most important value that he or she had learned during the AFS experience and how it would be applied in his or her future life. These declarations by all the students seemed to leave a deep impression on the parents and, indeed, on all others who were listening there in the plaza.

In conclusion, we would like to emphasize our conviction that it is necessary and worthwhile to meet for two full days with all returning students before they have contact again with their natural family and with their local, regional, and national communities. A reorientation program of this kind not only has the value of preparing the students for the readaptation process that each of them will have to undergo, but also is preventative in that it seeks to uncover and address problems as they arise rather than allowing them to go unchecked and therefore to cause unhappiness for many people in the students' home communities. To those who would object that families are too impatient to see their offspring to allow a two-day reorientation to occur, we reply that in Venezuela the reorientation program is known about by all students and their parents from the moment they are inscribed into the AFS program. We explain from the beginning that it is necessary to hold the students for a while before they re-enter their home situation, and this explanation is readily accepted by all concerned.

We believe that the reorientation program described in the preceding paragraphs not only achieved the objectives that we had set for it, but also proved effective as a medium for discussing the role of AFS in the world and the role of every student in AFS.

III Resources for Pre-Departure Orientations

A. A Workshop on Cultural Differences

B. Guidelines and Theories for Orientation Leaders

C. An Orientation Document for Host Families

D. A Game about North-South Issues

Resource III-A

A Workshop on Cultural Differences

Editor's Introduction: The following resource is based on a workshop developed by Indrei Ratiu and Irene Rodgers of ICM Associates (InterCultural Management Associates), 19, rue de la Paix, 75002 Paris, France. The research findings on which Part II of this workshop are based are those of cross-cultural researcher Geert Hofstede of IRIC (Institute for Research on Intercultural Cooperation), Velperweg 95, 6824 HH Arnhem, The Netherlands. Dr. Hofstede's findings first appeared in their entirety in 1980 under the title Culture's Consequences: International Differences in Work-Related Values, *published by Sage Publications, P.O. Box 5024, Beverly Hills, California 90210, USA. A much shorter treatment appeared in the Summer 1980 issue of the journal* Organizational Dynamics. *An updated set of Hofstede's findings was included in* Expiscations in Cross-Cultural Psychology, *edited by J. B. Deregowski et al., published in 1983 by Swets and Zeitlinger, Lisse, The Netherlands. Recently, IRIC developed a simulation game entitled "Culture and Commerce" that is an excellent vehicle for presenting Hofstede's four dimensions of culture; the following workshop also focuses on these four dimensions, but is not derived from "Culture and Commerce." Having run the original workshop many times in Europe (usually with adult participants), Indrei Ratiu has this to say about his experiences: "Getting the concept of cultural differences out 'on the table' can be powerful and startling for many participants, particularly those with a tendency to think in terms of 'peace and understanding through convergence' or in terms of a unidimensional scale of 'development.'" As in the first volume of the* AFS Orientation Handbook, *the step-by-step directions that follow are written in the form of advice to the facilitator or trainer, who is free to follow, modify, or ignore any part of it. When substantive information is included, it is clearly distinguished by appearing in a box; such information usually is intended for communication to workshop participants by the facilitator, either by reading or paraphrasing.*

CULTURAL DIFFERENCES

Objectives:

- To introduce the concept of culture (Part I); and
- To introduce the concept of cultural differences (Part II) in a way that is both
  - (a) anchored in the experiences of the members of the group, and
  - (b) anchored in the findings of recent research.

Who & When: This workshop may be most appropriate for use by hosting countries in the training of adult staff member and/or volunteers who are or will be working with hosted students. The workshop also could be used by sending countries as a pre-departure training session for students. A third possible application is to use the workshop with hosted students as part of a mid-year conference; in this latter case, Step 17 needs to be changed somewhat (as described in the alternative directions for that step).

Limitations: Part II of this workshop is based on research into cultural differences that uses data from 50 nations; the workshop will be difficult to use in, or in reference to, countries other than these 50. See Figure 9 for a list of these 50 nations.

Group Size: In Step 3 of this workshop, each participant is asked to introduce himself or herself. These introductions are an integral step in Part I of the workshop and should not be slighted or eliminated. Therefore, it may be appropriate to limit the number of participants (for Part I) to a maximum of 15.

Materials:

- Flipchart and felt-tip pens, or blackboard and chalk, for use by the workshop facilitator
- A large piece of paper (such as half a flipchart page) for each participant
- At least one felt-tip pen for each participant

- Ordinary note paper and pencils for each participant
- Figures 1, 2, and 3 pre-drawn on the flipchart or blackboard, or duplicated for distribution to participants
- Figures 4, 5, 6, 7, 8, and 9 duplicated for distribution to participants

Time: This workshop is divided into Part I and Part II. These two parts are designed to be used sequentially, but they could be used separately. Part I requires 1½ to 2½ hours, depending mostly upon the size of the group (see Step 3). Part II requires 2½ to 3½ hours, not including a break (although one should be included). When used sequentially, the two parts should be separated by a break for luncheon lasting a minimum of 45 minutes. Ideally, the entire workshop should occupy a full day, with Part I offered in the morning and Part II offered in the afternoon.

PROCEDURES FOR PART I

Step 1: Using blackboard and chalk or flipchart and felt-tip pens, prepare a "self-portrait" to introduce yourself (or, if there are two or more facilitators, yourselves) to the participants in such a way that you will answer the question, *"What is something about me that is cultural?"* Using this drawing and other artifacts as appropriate, introduce yourself to the participants. (10 to 15 minutes)

HELPFUL HINTS: Your self-introduction is intended to be a model for the participants' own self-introduction in Steps 2 and 3, so (unless there are two or more facilitators) make a point of answering the question in two or three different ways as you introduce yourself.

The "self-portrait" may be a rough sketch of yourself and/or may contain drawings representing various aspects of your daily life that help to illustrate what is cultural about you. Do not hesitate to make use of other artifacts (such as items found on your person or in your handbag or briefcase) in addition to, or even instead of, the drawing if they help to demonstrate something significant about your cultural makeup or background. Attempt to focus on factors that distinguish you *in relation to other major world cultures,* not in relation to other subcultures within your home society (since this is much more difficult to do). The following statement may help get you thinking about your own self-portrait, and also could be paraphrased or read to the participants as part of Step 2 if they are having difficulty in thinking creatively about their own self-portraits.

Culture affects *everything* about an individual—his or her assumptions about life and the world, values and attitudes, habits of thought, patterns of behavior, relationships with others, and so forth. One can select *anything* about oneself, whether obvious or subtle, and relate it to one's culture. Here are a small number of examples to get you thinking. Culture affects...

- the types of foods you typically eat;
- the clothing and types of self-decoration you wear;
- the rites of passage you have undergone in life (such as coming of age rituals, marriage ceremonies, and so forth);
- the roles and relationships you have with respect to your nuclear and extended family members;

- the nature of your religious beliefs and practices;
- the approach you prefer in socializing children;
- the beliefs you hold regarding the division of labor by age and sex;
- the behaviors you typically exhibit in the presence of a socially superior person;
- the conception you have of the meaning of "cleanliness";
- the frequency and location of body contact that you make with people in various social categories;
- the patterns of decision-making and problem-solving that you prefer;
- the way you use your eyes when in conversation;
- the way you segment and handle time; and
- the patterns of behavior you exhibit with respect to strangers, acquaintances, and friends.

Step 2: Supply each participant with a large piece of paper and felt-tip pens. Ask each person to prepare a "self-portrait" to introduce himself or herself, answering the question *"What is something about me that is cultural?"* (20 minutes)

Step 3: Give each participant a minute or two to introduce himself or herself to the entire group, using the self-portrait just drawn. Be certain that each one addresses the question *"What is something about me that is cultural?"* (15 to 60 minutes, depending on size of the group)

Step 4: Ask everyone to think about this question: *"What do these introductions suggest about what 'culture' means?"* Ask that this thinking be done privately, and that each participant jot down a brief definition of or other ideas about the term "culture." (5 minutes)

Step 5: Ask for volunteers to explain their definition of or ideas about the term "culture." Write these on the blackboard or flipchart as they are given from the floor. After a number of ideas have been given, discuss them, taking comments from the floor. Do not feel compelled to arrive at a common definition acceptable to all; it is equally valuable to use the participants' wide range of ideas to emphasize the point that culture is interwoven through everything we are and everything we do. (20 minutes)

Step 6: Introduce five ways of looking at the phenomenon of culture, presenting each briefly as outlined below in Steps 6a through 6e. (30 to 45 minutes)

Step 6a: Present the fish-in-water analogy of understanding culture.

> Trying to understand culture is a little like a fish's trying to understand water, for we are trying to be objective about something of which we are a part, something that completely surrounds us at all times. Even the way we approach the task of understanding — the terms we use, the very process of thinking — is affected by culture. Since we can't get away from culture (as a fish cannot get away from water), we find it very difficult to understand objectively.

Step 6b: Present the iceberg conception of the nature of culture, using Figure 1.

> Culture is like an iceberg in that only 10 percent of it is visible. About 90 percent of what constitutes culture is beyond or below our conscious awareness. This means *not* that it has less influence on our daily lives, but rather *more*. We can monitor and attempt to control that of which we are aware; we are unlikely to do either with respect to that of which we are unaware. Examples of the 10 percent of culture of which we are consciously aware include sculpture, painting, literature, music, drama, dance, cinema, fashion design, architecture, interior design, dress and self-decoration, agriculture, political and religious rituals, philosophy, and so forth. Examples of the 90 percent of culture of which we are unaware, or usually unaware, include all the sorts of hidden aspects of our lives, such as those listed "below the water line" in Figure 1.

Step 6c: Present the idea that culture interrelates and integrates four key features of our lives — basic assumptions, values and attitudes, habits of thought, and patterns of behavior — as illustrated in Figure 2.

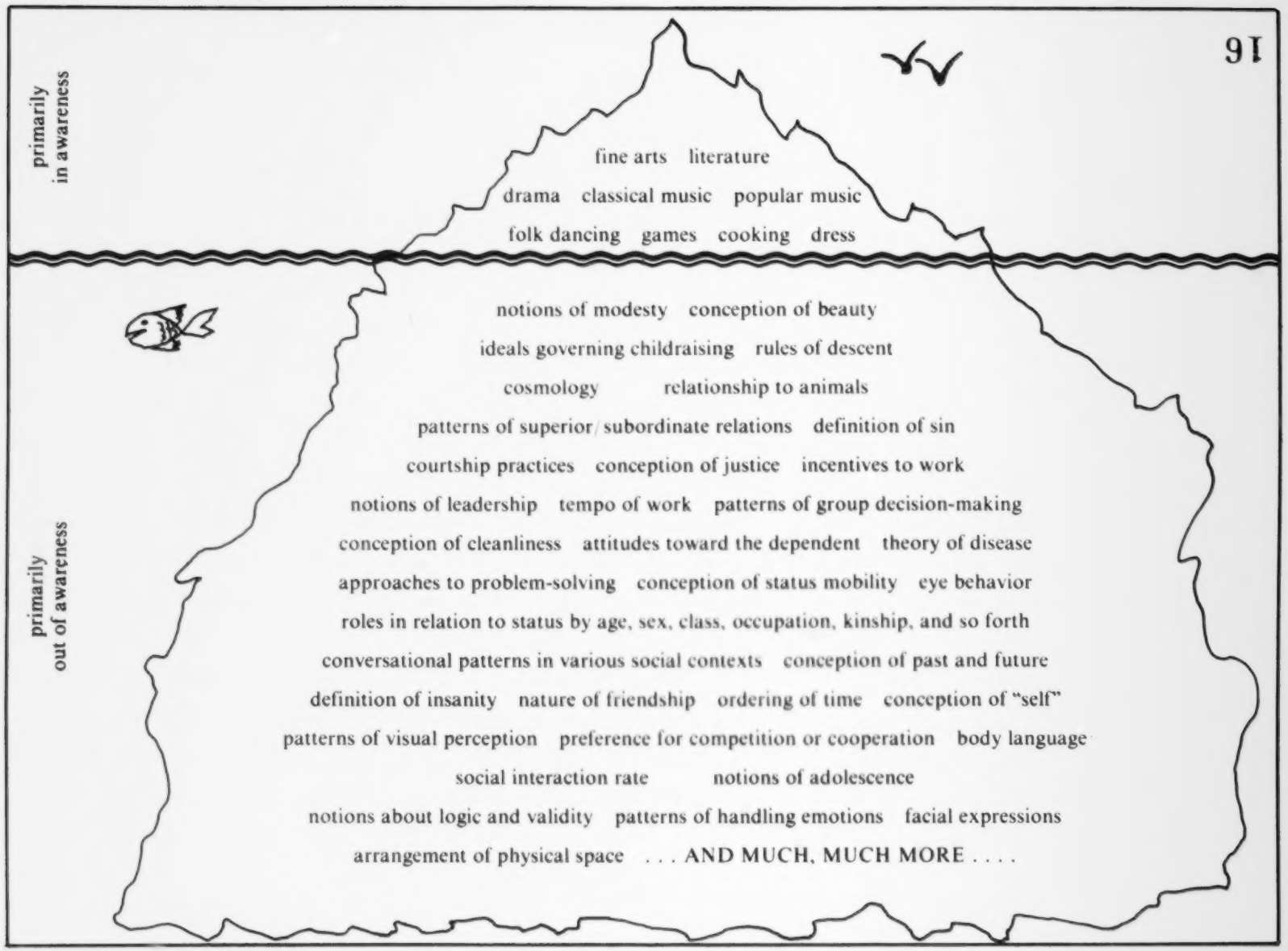
Step 6d: Present the idea that culture is a statistical distribution of characteristics within and between human populations, using Figure 3.

> Culture consists of human characteristics that are learned by children and youth as they are socialized in a given geographical area of the world, and that are shared by adult members of that population — but not necessarily in equal amounts. Thus, members of a given culture are more or less *similar*, but they are not identical to one another. Any person may be "typical" of his or her culture in terms of some characteristics, but more or less atypical in terms of other characteristics. The situation in any culture may be represented by a normal bell curve, as illustrated in the upper portion of Figure 3. The situation across a number of cultures may be represented by three overlapping bell curves, as shown in the lower portion of Figure 3. Note that individual "X" has a great deal in common with the people of Culture B, a moderate amount in common with the people of Culture A, and a little in common with the people of Culture C.

Step 6e: Present the shortest definition of culture.

> *Culture is the collective programming of the mind which distinguishes the members of one human group from another.*
>
> Geert Hofstede, 1980
>
> By this definition, Hofstede emphasizes that culture is not a property of individuals, but of groups. It is a collection of more or less shared characteristics possessed by people who have been conditioned by similar socialization practices, educational procedures, and life experiences. Because of their similar backgrounds, the people in any given culture may be said to have similar "mental programming." Thus, one can speak of the culture of a family, a tribe, a

Figure 1: The iceberg conception of the nature of culture


primarily in awareness
fine arts literature
drama classical music popular music
folk dancing games cooking dress
primarily out of awareness
notions of modesty conception of beauty
ideals governing childraising rules of descent
cosmology relationship to animals
patterns of superior/subordinate relations definition of sin
courtship practices conception of justice incentives to work
notions of leadership tempo of work patterns of group decision-making
conception of cleanliness attitudes toward the dependent theory of disease
approaches to problem-solving conception of status mobility eye behavior
roles in relation to status by age, sex, class, occupation, kinship, and so forth
conversational patterns in various social contexts conception of past and future
definition of insanity nature of friendship ordering of time conception of "self"
patterns of visual perception preference for competition or cooperation body language
social interaction rate notions of adolescence
notions about logic and validity patterns of handling emotions facial expressions
arrangement of physical space . . . AND MUCH, MUCH MORE . . . .

Just as nine-tenths of an iceberg is out of sight (below the water line), so is nine-tenths of culture out of conscious awareness. The out-of-awareness part of culture has been termed "deep culture."

Figure 2: Four key features of a person's life interrelated by culture

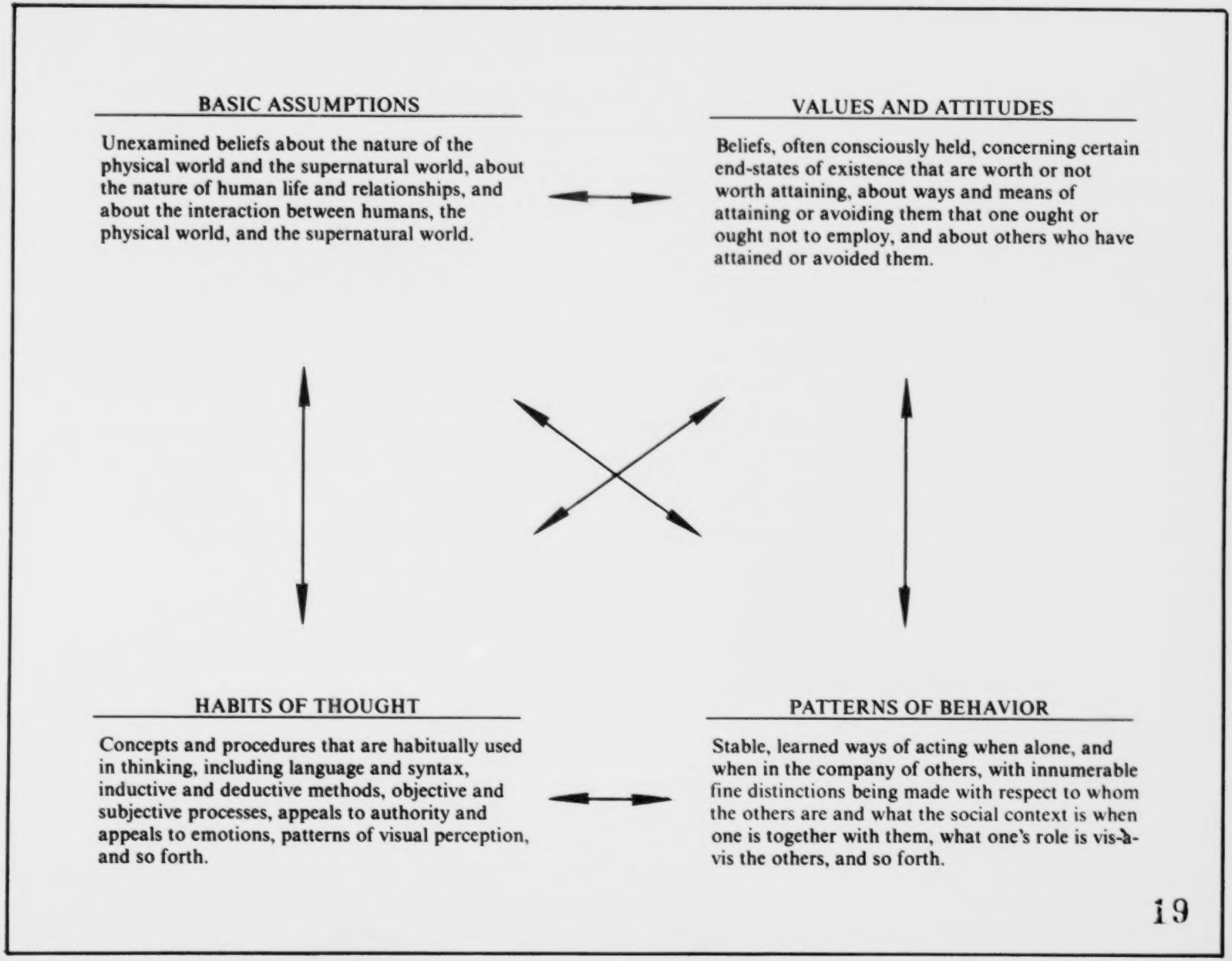
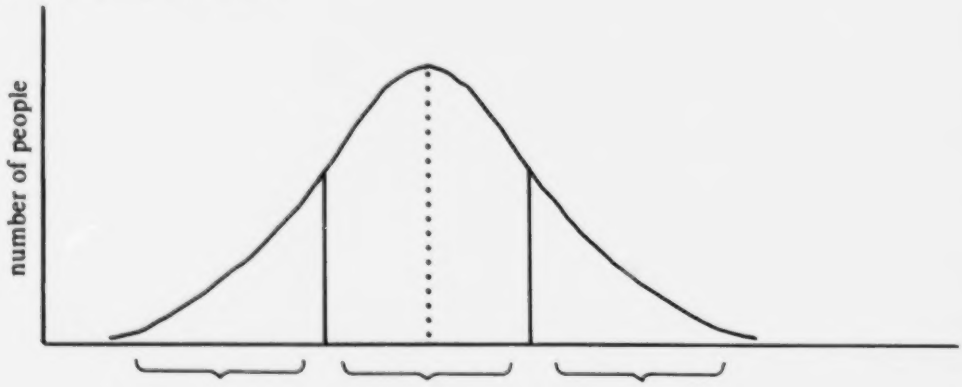

BASIC ASSUMPTIONS
Unexamined beliefs about the nature of the physical world and the supernatural world, about the nature of human life and relationships, and about the interaction between humans, the physical world, and the supernatural world.
VALUES AND ATTITUDES
Beliefs, often consciously held, concerning certain end-states of existence that are worth or not worth attaining, about ways and means of attaining or avoiding them that one ought or ought not to employ, and about others who have attained or avoided them.
HABITS OF THOUGHT
Concepts and procedures that are habitually used in thinking, including language and syntax, inductive and deductive methods, objective and subjective processes, appeals to authority and appeals to emotions, patterns of visual perception, and so forth.
PATTERNS OF BEHAVIOR
Stable, learned ways of acting when alone, and when in the company of others, with innumerable fine distinctions being made with respect to whom the others are and what the social context is when one is together with them, what one's role is vis-à-vis the others, and so forth.

Figure 3: Culture as a statistical distribution of characteristics

A. The situation in any one culture

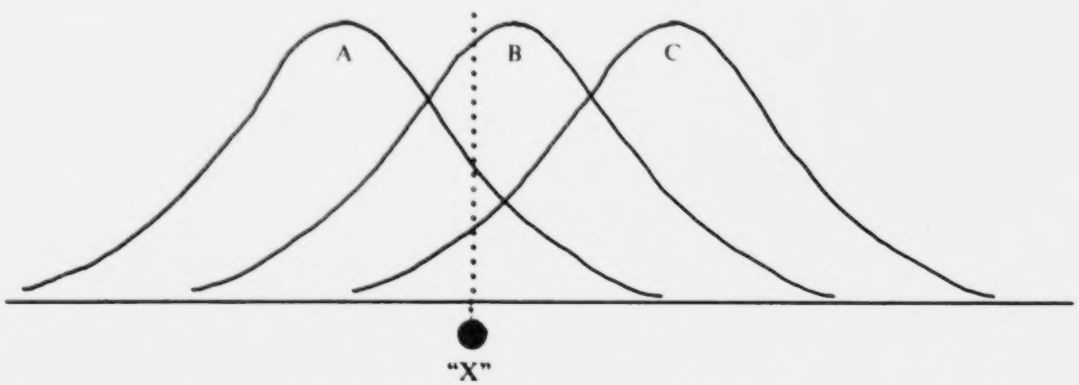


more or less atypical set of characteristics

more or less "typical" set of character-istics, with dotted line indicating the "average" member of this culture

more or less atypical set of characteristics

B. The situation in the case of several different cultures



Cultures A, B, and C are different in terms of some human characteristics, but similar in terms of others. Cultures A and C have the least in common, but they are not totally dissimilar. The individual "X" has a certain combination of characteristics denoted by the dotted line. He has much in common with Culture B, some in common with Culture A, and a little in common with Culture C.

region, a national minority, or a nation; culture is what differentiates the people in a given collective from people in other collectives at the same level (other families, other tribes, and so forth).

Step 7: Break for luncheon (45 to 90 minutes)

PROCEDURES FOR PART II

Step 8: Introduce the research of Geert Hofstede on cultural differences. (5 minutes)

Dr. Geert Hofstede is a native of the Netherlands and was educated there: his doctorate is in the field of social psychology. Beginning in 1966, he undertook a massive research project involving a major multinational corporation identified only by the pseudonym HERMES. In the course of this project, some 116,000 questionnaires were completed by HERMES employees at all levels (unskilled workers to top managers) located in 50 developed and developing nations. The questionnaires were administered in the language of each country; a total of 20 languages were employed. The principal difference among the respondents was *culture;* all of them were otherwise similar because they were carefully matched for other characteristics such as age, sex, and job category, and all worked for the same corporation. Using this unprecedented quantity of data, Hofstede was able to distinguish four key elements, or "dimensions," of culture. In other words, Hofstede specified four major dimensions along which the dominant value systems in the 50 countries can be ordered and described.

Hofstede has explained the meaning of the term "dimension" as follows: "To understand the dimensions of national culture, we can compare it with the dimensions of personality we use when we describe individuals' behavior. In recruiting, an organization often tries to get an impression of a candidate's dimensions of personality, such as intelligence (high-low) , energy level (active-passive), and emotional stability (stable-unstable). These are sets of criteria whereby the characteristics of individuals can be meaningfully described. The dimensions of culture I use represent a corresponding set of criteria for describing national cultures."[1]

Step 9: Distribute a copy of Figure 4 to each participant. Using it, present and discuss the cultural dimension of *Power Distance.* Emphasize that this dimension is a continuum between the two extremes of *Large Power Distance* and *Small Power Distance,* and that very few national cultures, if any, will be wholly at one or the other extreme. Almost all cultures will be somewhere between the two extremes, though probably closer to one than to the other. (10 minutes)

Step 10: Distribute a copy of Figure 5 to each participant. Using it, present and discuss the cultural dimension *Uncertainty Avoidance.* Emphasize that this dimension is a continuum between the two extremes *Weak Uncertainty Avoidance* and *Strong*

[1] *Organizational Dynamics,* Summer 1980, pp. 43-45.

Figure 4: Attributes of the Power Distance dimension

POWER DISTANCE

Power Distance indicates the extent to which a society accepts the fact that power in institutions and organizations is distributed unequally among individuals.

LARGE POWER DISTANCE	SMALL POWER DISTANCE
• There should be an order of inequality in which everyone has a rightful place.	• Inequality in society should be minimized.
• A few people should be independent; most should be dependent.	• All people should be interdependent.
• Hierarchy means inequality that is innate and existential.	• Hierarchy means an inequality of roles, established for convenience.
• Superiors consider subordinates to be a different kind of people.	• Superiors consider subordinates to be "people like me."
• Subordinates consider superiors to be a different kind of people.	• Subordinates consider superiors to be "people like me."
• Superiors are inaccessible.	• Superiors are accessible.
• Power is a basic fact of society that has nothing to do with good and evil; questions about its legitimacy are irrelevant.	• The use of power should be legitimate; it is subject to judgements as to whether it is good or evil.
• Power-holders are entitled to special privileges.	• All should have equal rights.
• Those in power should try to look as powerful as possible.	• Those in power should try to look less powerful than they are.
• When things go wrong, the underdog is to blame.	• When things go wrong, the system is to blame.
• Other people are a potential threat to one's power and can rarely be trusted.	• People at various power levels are not necessarily threatened by others and are more prepared to trust them.
• Latent conflict exists between the powerful and the powerless.	• Latent harmony exists between the powerful and the powerless.
• The way to change a social system is to dethrone those in power and then give the power to another elite group.	• The way to change a social system is to redistribute power among all members of society.
• Parents place high value on the obedience of their children.	• Parents place less value on the obedience of their children.
• Conformity valued.	• Independence valued.

Source: *Organizational Dynamics*, Summer 1980, p. 46; *Culture's Consequences*, 1980, p. 119.

Figure 5: Attributes of the Uncertainty Avoidance dimension

UNCERTAINTY AVOIDANCE

Uncertainty Avoidance indicates the extent to which a society feels threatened by ambiguous situations and tries to avoid them by providing rules, believing in absolute truths, and refusing to tolerate deviance.

STRONG UNCERTAINTY AVOIDANCE	WEAK UNCERTAINTY AVOIDANCE
• The uncertainty inherent in life is felt as a continuous threat and must be fought.	• The uncertainty inherent in life is more easily accepted and each day is taken as it comes.
• Time is money.	• Time is free.
• There is an inner urge to work hard.	• Hard work, as such, is not a virtue.
• Aggressive behavior toward opponents is accepted.	• Aggressive behavior toward opponents is frowned upon.
• Higher anxiety and stress are experienced by people.	• Ease and lower stress are experienced by people.
• More showing of emotions is preferred.	• Less showing of emotions is preferred.
• Conflict and competition can unleash aggression and therefore should be avoided among friends and colleagues.	• Conflict and competition can be contained on the level of fair play and used constructively.
• People feel a strong need for consensus.	• People feel more acceptance of dissent and disagreement.
• Deviant persons and ideas are dangerous; they are dealt with in an intolerant fashion.	• Deviant persons and ideas are not necessarily dangerous; they are dealt with in a tolerant fashion.
• Nationalism is pervasive.	• Nationalism is less pervasive.
• Younger people are suspect.	• More positive feelings toward younger people are shown.
• There is great concern with security in life.	• There is a willingness to take risks in life.
• People search for ultimate, absolute truths and values.	• People tend to be comfortable with relativism and empiricism.
• People feel a need for written rules and regulations.	• People feel that there should be as few rules as possible.
• Belief is placed in experts and their knowledge.	• Belief is placed in generalists and their common sense.
• Ordinary citizens are incompetent compared with the authorities.	• The authorities exist to serve the ordinary citizens.

Source: *Organizational Dynamics*, Summer 1980, p. 47.

Figure 6: Attributes of the Individualism dimension

INDIVIDUALISM

Individualism indicates the extent to which a society is a loosely knit social framework in which people are supposed to take care only of themselves and their immediate families, instead of a tight social framework in which people distinguish between in-groups and out-groups and expect their in-group to look after them.

INDIVIDUALISM	COLLECTIVISM
• In society, each person is supposed to take care of himself and his immediate family.	• In society, people are born into extended families or clans who protect them in exchange for their absolute loyalty.
• "I" consciousness holds sway.	• "We" consciousness holds sway.
• Identity is based in individual attributes.	• Identity is based in the attributes of one's in-group.
• There is emotional independence of the individual from organizations and institutions.	• There is emotional dependence of the individual on organizations and institutions.
• One's involvement with organizations is calculative in terms of individual goals and aspirations.	• One's involvement with organizations is seen in terms of moral duty.
• The emphasis is on individual initiative and achievement; leadership is the ideal.	• The emphasis is on belonging to organizations or other in-groups; membership is the ideal.
• Everyone has a right to his or her own private life and opinion.	• One's private life is invaded by organizations, clans, and other in-groups; opinions are predetermined.
• Autonomy, variety, pleasure, and individual financial security are sought within the system.	• Expertise, order, duty, and security are provided by the organization, clan, or other in-group.
• People feel a need to establish friendships with others who have similar interests.	• Friendships are predetermined by stable in-group relationships, but people feel a need for prestige within these relationships.
• Belief is placed in individual decision-making.	• Belief is placed in group decision-making.
• Value standards are understood to apply to all ("universalism").	• Value standards are understood to differ among in-groups and out-groups ("particularism").
• The independent actor is idealized.	• One's identity and roots are stressed.
• Organizations have modest influence on a person's well-being.	• Organizations have great influence on a person's well-being.

Source: *Organizational Dynamics*, Summer 1980, p. 48; *Culture's Consequences*, 1980, p. 238.

Figure 7: Attributes of the Masculinity dimension

MASCULINITY

Masculinity indicates the extent to which the dominant values in a society tend toward assertiveness and the acquisition of things, and away from concern for people and the quality of life.

MASCULINITY	FEMININITY
• Men should be assertive; women should be nurturing.	• Men need not be assertive, but can also assume nurturing roles.
• Sex roles in society are clearly differentiated.	• Sex roles in society are more flexible and fluid.
• Men should dominate in society.	• Equality between the sexes should prevail.
• Performance is what counts most.	• Quality of life is a high priority.
• One lives in order to work.	• One works in order to live.
• Money and things are important.	• People and environment are important.
• Independence is idealized.	• Interdependence is idealized.
• The drive to get things done is provided by personal ambition.	• The motivation to help others is provided by the ideal of service.
• One admires the successful achiever.	• One sympathizes with the unfortunate.
• Big and fast are beautiful.	• Small and slow are beautiful.
• Ostentatious manliness ("machismo") is appreciated.	• Unisex and androgyny (having characteristics of both sexes) are idealized.
• Work is central in people's lives.	• Work is less central in people's lives.
• An organization's interference in one's private life is accepted.	• An organization's interference in one's private life is rejected.
• Some occupations are considered typically male, others female.	• There is less occupational segregation on the basis of sex.
• Educational philosophy stresses performance.	• Educational philosophy stresses social adaptation.
• Trying to be better than others is rewarded by wealth and status.	• Trying to be better than others is neither socially nor materially rewarded.
• Women's liberation movements are aggressive, demonstrating that women can be as assertive as men.	• Women's liberation movements seek reform of society along traditionally feminine lines.

Source: *Organizational Dynamics*, Summer 1980, p. 49; *Culture's Consequences*, 1980, pp. 288, 296, 298.

Uncertainty Avoidance, and that very few national cultures, if any, will be wholly at one or the other extreme. (10 minutes)

Step 11: Distribute a copy of Figure 6 to each participant. Using it, present and discuss the cultural dimension *Individualism*. Emphasize that this dimension is a continuum between the two extremes *Individualism* and *Collectivism*, and that very few national cultures, if any, will be wholly at one or the other extreme. (10 minutes)

Step 12: Distribute a copy of Figure 7 to each participant. Using it, present and discuss the cultural dimension *Masculinity*. Emphasize that this dimension is a continuum between the two extremes *Masculinity* and *Femininity,* and that very few national cultures, if any, will be wholly at one or the other extreme. Be prepared for questions regarding the labeling of these characteristics as "masculine" and "feminine." (10 minutes)

> The values on the left side of Figure 7 were labeled "masculinity" because, within nearly all of the 50 countries, men were more likely to score high on these values than women. This was true even in societies that, as a whole (that is, considering both men and women), tended to be characterized by the set of values labeled "femininity." Hofstede found that the more a nation as a whole is characterized by masculine values, the greater is the gap between the values espoused by men and women in that nation.

Step 13: Distribute a copy of Figure 8 to each participant. Ask the participants to read the explanation at the top of the figure; accept questions from those who are not clear about what is being represented by the four continua.

Now ask each participant, working alone, to rate himself or herself on each of the four continua. For each self-rating, participants should use a pencil to make an "X" at the appropriate location on each continuum. Stress with the participants that they are *not* to become overly concerned about arriving at some precise mathematical figure representing their personal degree of Power Distance, Uncertainty Avoidance, Individualism, and Masculinity. Their self-ratings should be done fairly quickly and intuitively, although in conjunction with consulting the lists that appear in Figures 4, 5, 6, and 7. Also stress that participants are rating themselves as *individuals;* they are not attempting to rate their respective native cultures. If you are asked, say that it is theoretically possible, *though practically unlikely,* that an individual could realistically rate himself above the top or below the bottom of the ranges indicated on Figure 8. (10 minutes)

Step 14: (For groups larger than ten participants) Divide the participants into groups of four to eight. Within each small group, each individual should briefly describe to the others why he rated himself as he did on one or two of the four continua. Individuals may alter their self-ratings if they wish as a result of this exercise. (25 minutes)

Alternative Step 14: (For groups of ten or fewer participants) Follow the same procedures described immediately above, but without dividing into small groups. (20 minutes)

Step 15: Distribute a copy of Figure 9 to each participant. Accept questions from those who are not clear about how to interpret this chart.

Now ask each participant to find his or her native country in Figure 9. (In some training applications, most or all participants will have the same native country.) Ask each participant to use a pencil to make a check (✓) at the location of his country on each continuum of Figure 8, and to think about the differences, if any, between the ratings he gave himself and the ratings Hofstede found for his or her native country. (10 minutes)

Step 16: Read or paraphrase the following statement by Hofstede.

> "Characterizing a national culture does not, of course, mean that every person in the nation has all the characteristics assigned to that culture. Therefore, in describing national cultures we refer to the common elements within each nation — the national norm — but we are not describing individuals."[2]

Now ask for a few volunteers to explain to everyone why one or two of the scores they assigned to themselves were different from the scores on the same dimensions found by Hofstede during his research. You may wish to ask for such explanations only from those participants whose self-rating scores differ from Hofstede's scores by more than 15 or 20 points. (15 to 20 minutes)

Step 17: (For groups of similar cultural background meeting in their native country) Ask the participants to find on Figure 9 one or two other nations with which they have or may soon have an association through contact with its people. For example, participants may be dealing with hosted students from one or more other countries, or may be planning to sojourn in another country in the near future. For each country selected, participants should make a mark of some kind (such as the first letter of the country's name) at the appropriate location on each continuum of Figure 8.

When the marks have been made, ask the participants to privately consider the following questions, and to jot down answers for later discussion: (15 minutes)

Question 1: What do the gaps between my own self-ratings, my native country's ratings (by Hofstede), and the other country's ratings (by Hofstede) suggest about possible sources of misunderstanding on *both* sides when I am with people from that other country?

Question 2: In each case of possible misunderstanding, how can I prepare to cope with such situations when they arise?

Alternative Step 17: (For groups of multiple cultural backgrounds meeting in their host country) Ask the participants to find the host country on Figure 9. Participants should make a mark of some kind representing the host country at the appropriate location on each continuum of Figure 8.

When the marks have been made, ask the participants to privately consider the two questions stated immediately above, and to jot down answers for later discussion. (15 minutes)

Step 18: (For groups larger than ten participants) Divide the participants into groups of four to eight, either on the same basis as in Step 14 or on some other appropriate basis, such as

[2] *Organizational Dynamics*, Summer 1980, p. 45.

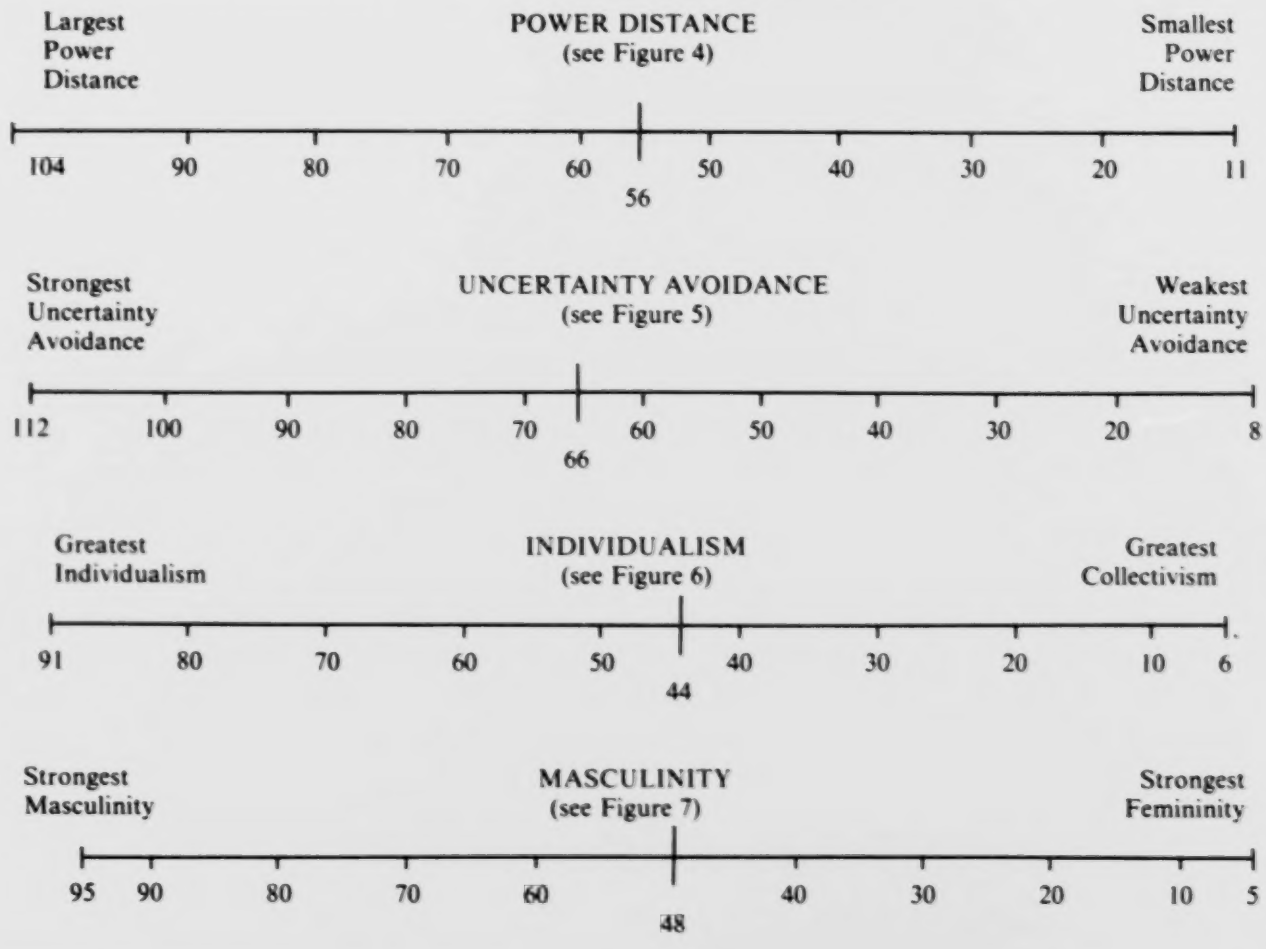
similarity in cultural background or similarity in other countries chosen in Step 17. Ask each small group to discuss the questions addressed in Step 17, and to attempt to arrive at a consensus regarding the *types* of preparations that one can make in order to cope successfully with the value differences inherent in all culture-contact situations. Ask each group to make its own list of these types of preparations. (25 minutes)

Alternative Step 18: (For groups of ten or fewer participants) Lead the entire group in a general discussion of the questions addressed in Step 17. Try to have the participants arrive at the same consensus regarding *types* of preparations described immediately above. Write these on the flipchart or blackboard. (20 minutes)

Step 19: Bring the workshop to a close by asking each participant (or, in the case of very large groups, 8 to 12 volunteers) to explain what he or she learned during the workshop that is most likely to promote understanding and more successful coping with social situations in which they are in contact with people from differing cultural backgrounds. Write these on the flipchart or blackboard as they are suggested from the floor. (15 minutes)

Figure 8: Range and average scores of 50 countries on Hofstede's four dimensions of culture

EXPLANATION: Look at the first continuum, for Power Distance. The country with the largest Power Distance scored 104; the country with the smallest Power Distance scored 11. The average of all 50 countries' scores on Power Distance was 56. The first continuum illustrates the range from 104 to 11, and the average of 56. The other three continua are organized and presented in identical fashion.



Source: *Culture's Consequences*, 1980, p. 315; *Expiscations in Cross-Cultural Psychology*, 1983, p. 342.

Figure 9: Scores on the four dimensions for the 50 countries

COUNTRY	Power Distance	Uncertainty Avoidance	Individualism	Masculinity
Argentina	49	86	46	56
Australia	36	51	90	61
Austria	11	70	55	79
Belgium	65	94	75	54
Brazil	69	76	38	49
Canada	39	48	80	52
Chile	63	86	23	28
Colombia	67	80	13	64
Costa Rica	35	86	15	21
Denmark	18	23	74	16
Ecuador	78	67	8	63
Finland	33	59	63	26
France	68	86	71	43
Germany (F.R.)	35	65	67	66
Great Britain	35	35	89	66
Greece	60	112	35	57
Guatemala	95	101	6	37
Hong Kong	68	29	25	57
Indonesia	78	48	14	46
India	77	40	48	56
Iran	58	59	41	43
Ireland	28	35	70	68
Israel	13	81	54	47
Italy	50	75	76	70
Jamaica	45	13	39	68
Japan	54	92	46	95
Korea (S.)	60	85	18	39
Malaysia	104	36	26	50
Mexico	81	82	30	69
Netherlands	38	53	80	14
Norway	31	50	69	8
New Zealand	22	49	79	58
Pakistan	55	70	14	50
Panama	95	86	11	44
Peru	64	87	16	42
Philippines	94	44	32	64
Portugal	63	104	27	31
South Africa	49	49	65	63
Salvador	66	94	19	40
Singapore	74	8	20	48
Spain	57	86	51	42
Sweden	31	29	71	5
Switzerland	34	58	68	70
Taiwan	58	69	17	45
Thailand	64	64	20	34
Turkey	66	85	37	45
Uruguay	61	100	36	38
U.S.A.	40	46	91	62
Venezuela	81	76	12	73
Yugoslavia	76	88	27	21

Source: *Expiscations in Cross-Cultural Psychology*, 1983, p. 342.

Editor's Introduction: During 1981, the European Federation for Intercultural Learning (EFIL) devoted two major seminars to the task of preparing individuals for life in another culture. One outcome of these discussions was the collection of materials useful for this purpose. The materials were first pilot-tested by AFS in Italy, and were published by EFIL (Justitiestraat 35, 2018 Antwerpen, Belgium) in June 1981 under the title EFIL Documentation 6: Preparation for Life in Another Culture. *As part of our continuing emphasis on the importance of training trainers, we are reproducing here Part One of this document. Intended as an aid to those who will be conducting pre-departure orientation sessions ("preparation courses"), these guidelines and theories may prove useful for anyone who is working with intercultural sojourners during any phase of their experience.*

PREPARATION COURSE: AIMS, THEORY, AND SUGGESTIONS

Aims of the Preparation Course

Sociological research gives evidence that a journey abroad alone is not a sufficient reason or incentive for deeper insight into and a more conscious vision of one's role within one's own culture and one's own relationships with the rest of the world.

A preparation course is therefore the initial phase of a process of personal and social growth, which continues during the stay abroad and ends with evaluation meetings after the return home.

During the pre-departure months, it is advisable to:

1. help candidates to look for a method of analysis of the problems they will encounter, thus beginning a study and information process on
    - cultures and values
    - international concerns
    - socio-political reality of the home country
2. inform candidates of the more concrete problems they may have to face in their adjustment to the foreign country with reflections on
    - interpersonal dynamics
    - adjustment
    - host community expectations

Some practical suggestions to keep in mind are:

1. Make a precise calendar of meetings, distribute it and discuss it at the first meeting, so that the participants (and their parents) can see clearly the type of involvement required.
2. Prepare meetings carefully, making sure that they do not turn out to be inconclusive chats on past experiences abroad.
3. Avoid talking about one given foreign country only; the course is designed to help understand different cultures and realities, not one in particular.

How to Conduct Groups

At the beginning, a trained member of the sponsoring organization should act as group leader. The function of the group leader is to listen; to remain neutral as far as possible, although without looking uninterested; to be understanding; and to act as a catalyst for group discussion.

Later on, it will be preferable that the group leader's role be taken by each of the participants in turn. This procedure will enable the coordinator to get a better understanding of each participant by seeing him or her from a different perspective. It may be practical to explain this scheme and discuss it with all the participants at the start of the meetings.

How to Conduct a Meeting: Put the Group at Ease

What type of group is it? Probably, the most important thing to realize in this type of experience is to discover the nature of the group with which you are dealing. If you have discovered the behavior of the group, its "personality," this will be extremely useful in the choice of a leading thread for the meetings. You can follow various paths, depending on the characteristics of the group.

Some general characteristics to be considered:

1. The amount and distribution of participation: Are there members who are more communicative than others? Are there silent, boring moments?
2. The group:
    (a) Is it tense or relaxed?
    (b) Is it serious or is it easily misled?
    (c) Is it sensitive?
    (d) Does it deal with subjects in detail; on a personal level or too intellectually; on a more abstract level or more concretely?
    (e) Are there interaction models that force members into pre-determined ways of behavior?

One way of recognizing behaviors is to notice how agreements are reached. It must be realized that situations change at different stages in the life of the group, and it may be important to lead the group to understand why it is showing a certain behavior (for example, the group could ask itself why it is bored, etc.). Try to discover the prevailing behavior.

1. Is it authoritative: Is there someone who wants to lead?
2. Is it democratic: Do all members discuss in an orderly fashion?
3. Is the group laissez-faire: Are there conversations in twos, or in threes, or in subgroups?

Acknowledging these factors helps to deal with the situation.

The main guidelines for efficiency in groups are:

1. Always start your meetings on time.
2. Discuss one subject at a time.
3. Give everyone a chance to talk (to participate is a right, but also a responsibility).
4. Keep some subjects in the back of your mind to propose when there is a need to enliven the conversation.
5. Resolve conflicts constructively to reach creative interactions.
6. Develop conditions of respect, acceptance, confidence, and interest.
7. Always explain your objectives and evaluate your success or failure in reaching them.
8. Evaluate the outcomes within the group.
9. End all meetings within the scheduled time.

Individual differences of members usually contribute to creative and stimulating discussions. However, there are certain qualities (which ought to be singled out) that prevent discussions from developing. The group leader has the responsibility of moderating, and if necessary, of steering the conversation out of such situations. If the group leader is sensitive, he or she should pay attention to the atmosphere, noticing feelings of uneasiness or reactions to what is happening, and should act accordingly.

Here are a few recurring situations:

- extreme dependence of one or more participants on the group (or on a member of the group)
- detachment of one or more participants from the group and isolation from any possible interaction
- formation of small groups to find protection for a minority idea

Very often members will adopt one or both of the following defense schemes:

- display a false behavior, assuming unnatural attitudes
- overreact to the comments of others

Moreover, it is very easy to block interaction (often unconsciously) by:

- judging quickly the comments of other people
- intellectualizing (This must be actively discouraged and avoided since it is one of the easiest and most discreet ways of refusing to interact.)

Group Dynamics

Probably the biggest problem in leading group discussions is to keep the discussion on the topic. It is up to the group leader to do this. Here are some ideas that may be useful in helping a group pursue a topic in a focused way.

1. As much as possible, the group leader should help the group reflect. The leader should be alert for interruptions when he or she can quickly intervene and suggest new paths of reflection for the group members.
2. The group leader changes topics when subjects have been largely discussed and the conversation starts to slide over to irrelevant facts.
3. The group leader keeps subjects within the day's focus and knows how to evaluate sudden silences.
4. The group leader makes sure that each member's contribution, if it is more or less useful and important, be given attention by everyone.

It must be stressed occasionally that the group's goal is not the achieving of total agreement, but the reaching of an understanding. It is important to collect all the points of view and to compare them. Among members of the group, the atmosphere should be one of confidence, interest, and openness toward one another, until every individual feels that his or her thoughts can be discussed and appreciated without pressure and misunderstandings.

"If each person in a group discovers his rhythm, seeing the necessity to meet with others, everyone — and the group — grows ALIVE."

Danilo Dolci

How Perceptions and Ideas are Formed

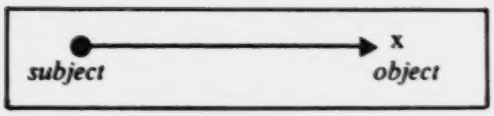


Figure 1: The relationship of a "detached" observer toward an object

Figure 1 illustrates a person (subject) looking at an object. Most of us believe that this is exactly what happens when we look at an object under a microscope or when we look at people next to us. But the truth is that whoever observes or has an experience of some external happening is at the same time influenced by his or her own personal experience and by his or her relationship with the thing observed.

Figure 2 helps to clarify the situation a little. We can see that past experiences contribute to the formation of the perception of the observer (indicated by a dot) and to his or her ability to see things in a certain way (influenced by the education received, facilitated or limited by opportunities offered in the observer's own environment). The observer's expectations for the future also condition his perception of the object.

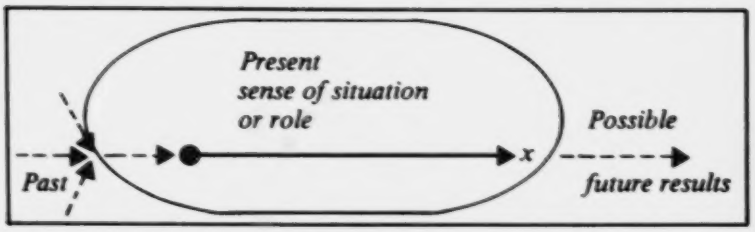


Figure 2: The relationship between an observer and an object seen on a particular occasion

Therefore, any observation is always personal and biased, both historically and culturally. People tend to see things in different ways according to their cultural models of reality, their individual background and experience, and their personal relationships and preferences.

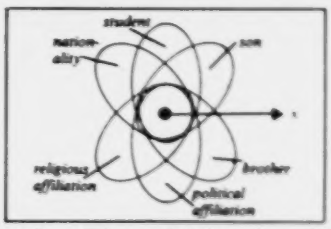


Figure 3: The multiple roles of the observer as he or she perceives the object

This overlapping of cultural, historical, and personal factors is seen in Figure 3, where the black dot again indicates the observer. The words that appear in the sections that overlap indicate some of the various roles in which the observer is actually involved. Within such roles, the observer either acts or assesses his or her own personality, making both effective and affective contacts with the surrounding world. Through social structures or other types of structures connected with those roles, the observer pursues his or her goals in a more effective way.

Therefore, any act of "objective" observation involves the whole personality with an additional mixture of implications and social ideologies. Moreover, we should be aware that the more we develop a pluralistic society and the more we become involved in it, the greater will be the differences of the various sections of Figure 3 from person to person.

Although what has been said so far aims at personal observations, the same diagram, with different words (Figure 4) can be applied to nearly all social phenomena, showing how any given object is of necessity perceived in relation to the total context in which it exists. (Of course, no drawn diagram could adequately illustrate *all* elements of a total social context.)

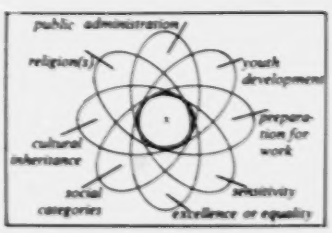


Figure 4: Some of the innumerable contexts in which any phenomenon exists

From Theory to Practice

Any ideas that we have given so far are effective only if combined with the group leader's imagination and ability to keep meetings interesting, to stimulate the participants' attention, and to meet their individual needs as

they arise. Here are a few additional practical ideas for group leaders:

1. Topics for discussion can be widened, especially if this comes from the participants themselves, but make sure that the discussion continues to relate to the aims of the course.
2. Explain well the content of each meeting within the context of the entire preparation course. Define each successive step and change of subject. Set deadlines and indicate a clear method of working, and evaluate the results at the end. Stimulate critical comments and discussions.
3. In the case of small groups, organize courses for neighboring towns to form larger groups (the ideal size would be a group of 10 to 15 people).
4. In the case of longer meetings (for example, a week-end in the countryside, in a youth hostel, or in the home of a member of the organization), make even more accurate and detailed schedules and use wisely the time available so that these occasions become more than just pleasant outings.

Resource III-C

An Orientation Document for Host Families

Editor's Introduction: As part of its continuing efforts to improve the orientation and cross-cultural training of participants, AFS International began the "Integrated Orientation Project" in 1982. The goal of this project is the development of a model orientation program that coordinates and interrelates the information provided to students, natural families,and host families throughout the pre-departure, during-the-sojourn, and post-return phases of an intercultural homestay experience. One of the difficulties encountered in pilot tests of the pre-departure procedures was that many prospective host families were unable or unwilling to attend introductory orientation sessions. For such families, a modest-length training document suitable for mailing was needed. Of course, prospective hosts do receive certain documents from their respective national offices and/or local committees; these may be valuable in many ways, especially if based on General Information for AFS Participants, *which was distributed early in 1983. But to the extent that those documents provide a wide and diverse range of information, and to the extent that host family members fail to attend pre-departure orientation meetings, the need of hosts for* cross-cultural training *may not be fully met. The following informational essay is intended to serve as a model training document for host families. The essay includes some preliminary findings from AFS's "Study of the Dynamics of Hosting," which began in 1980 as an attempt to learn more about the experiences of families who host an AFS student for a year. These findings are summarized in four charts illustrating the cycles of adjustment of four host families; these charts have been printed using only Arabic numerals so that they can be copied directly into a training document written in any language. Potential users of this essay should note that it was written with Year Program hosts in mind; a document for Short Program hosts should omit some information (such as the four charts) and de-emphasize other information (such as that concerning host family changes). As usual, all users are free to alter the text of the following model according to their special requirements. For more information about the Integrated Orientation Project and the Study of the Dynamics of Hosting, contact the AFS Research Department.*

WHAT TO EXPECT DURING YOUR HOSTING EXPERIENCE

Welcome to the group of AFS volunteers who are working together so that young people from many nations can learn and grow in the profound way that an intercultural homestay experience can make possible. As a host family, you will have more direct and long-lasting influence on one young person than anyone else during the coming year. Your family also will benefit from the experience of hosting in intangible ways; for example, at the end of your hosting experience you probably will have gained broader perspectives on world issues, increased knowledge of a foreign country, and deeper insight into the values and patterns of your own culture.

AFS is committed to the belief that an intercultural homestay is likely to be more positive for both students and hosts if certain features of the experience are carefully thought about in advance. Prior to arriving at their respective host families' doors, all AFS students receive at least one orientation session in their home countries, and at least one in their host countries; during these meetings they receive much information about the kind of experience that AFS provides, and are given many opportunities to have their questions answered. Host family members also can profit from attending orientation meetings prepared especially for hosts.

What is Orientation?

The overall purpose of an orientation is to familiarize someone with the features of a new situation or experience. An orientation program enables the participant more skillfully to prepare for and understand unfamiliar events so that the quality of the experience will not be diminished by unpleasant surprises and serious misunderstandings. Almost everything you have received from AFS so far is related to this overall purpose. The intent of *this* document, however, is more focused. In the following pages, AFS will share with you some of the knowledge about hosting that it has acquired over the years. This knowledge should better enable you to . . .

- develop realistic expectations about the nature of a year-long hosting experience;
- integrate the AFSer into your family so that he or she becomes a fully functioning member;

- assist the AFSer to adjust to your culture and (if necessary) to learn your language;
- deal effectively with challenging situations that may arise during the year; and
- support the AFSer as he or she learns and grows in beneficial ways.

What Can We Expect as Hosts?

Each host family has a unique experience with its AFS student, just as each family has a unique experience with its own natural children. Thus, it is impossible to say with complete accuracy what you can expect as hosts. Nevertheless, there are ways in which you can obtain general information about what to expect during the coming year.

First of all, communicate with your AFSer, and with his or her natural parents, before the day of arrival. Send photographs as well as letters, and ask your AFSer to do the same. If you cannot communicate in a common language, exchange as many photographs as possible.

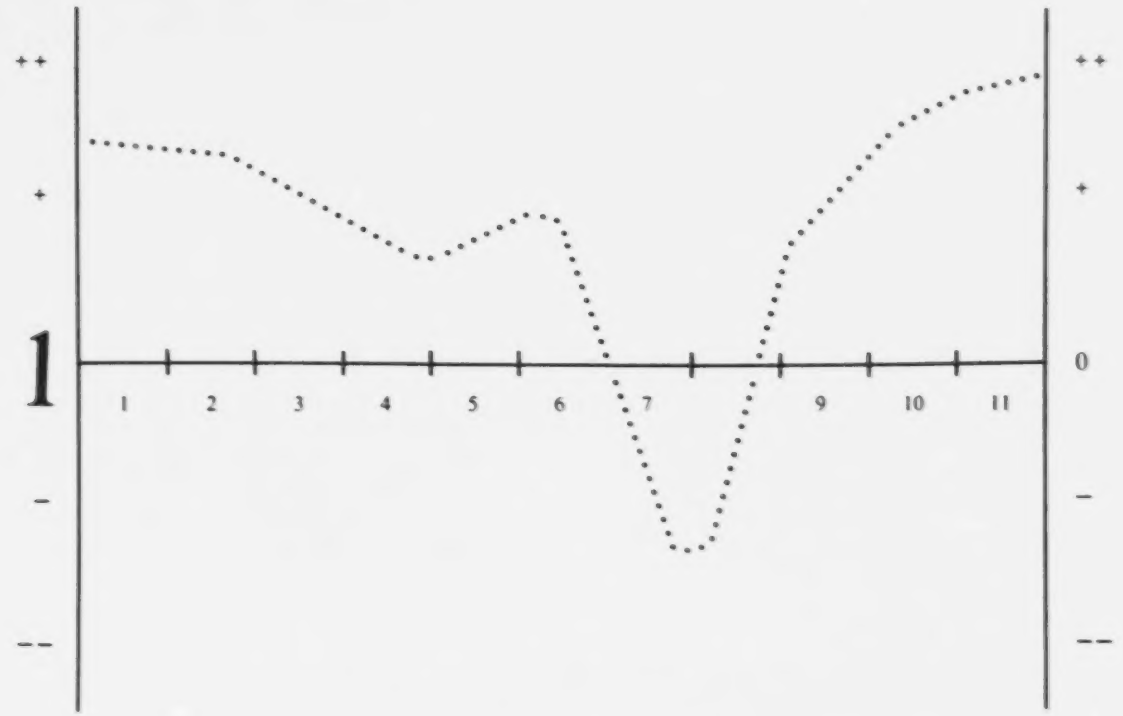
Also, if possible, talk to other families who have hosted in previous years. If none lives near you, ask your local AFS representative to contact the national office in order to obtain the names and addresses of one or two former host families to whom you can speak on the telephone or write. Because your experience will be different from that of other hosts, expect to learn from them certain *general* information about the nature of hosting and the possible ways of dealing with a new family member from another culture.

Printed information probably will be sent to you by the AFS national office in your AFSer's home country. It will explain some of the common characteristics of adolescents in that country, characteristics that you probably will encounter in your AFSer. Study this information carefully before your student arrives.

Aren't All Hosting Experiences Similar in Some Ways?

Because AFS programs bring together students and hosts from 60 different cultures, the similarities in hosting experiences around the world are quite limited. We can say, however, that most hosting experiences — perhaps 75% or 80% of them — have low periods as well as high periods. Hosting is an experience that involves the emotions. During the year the members of your family are likely to feel negative emotions (anger, disappointment, frustration, sadness) as well as positive ones (pride, satisfaction, happiness, love). It is almost impossible to say, even in broad and general terms, what the "typical" emotional cycle of any host family looks like. For example, on the following pages are charts showing the emotional ups and downs of four actual host families over the eleven months of their hosting experiences. These families had in common that they had at least one adolescent child of their own living at home, and that they all were residents of the Northeastern United States. Despite these and other similarities in circumstances, these four families had remarkably different emotional cycles over the year. Family #1 hosted a girl from Austria; family #2 hosted a boy from Kenya; family #3 hosted a girl from Japan; and family #4 hosted a boy from Venezuela. (Note that on these charts, the months are numbered from left to right across the center line, which also indicates emotional neutrality. The dotted line on each chart represents the family's emotional changes from month to month. The higher the dotted line is above the center, the more positive is the family's experience; the lower the dotted line below the center, the more troublesome is the family's experience. The dotted lines begin at different heights on the left side of the chart because each family had differing degrees of positive expectations about the experience before it began.)

By examining the four charts, you will see that all four families felt positive about their experience during the first months of their year with the AFSer. But at some point during the year, difficulties developed for three of the families. These difficulties were resolved in all three cases, and the year ended very positively for all four families. The four families were unanimous in reporting, after their AFSer had returned home, that hosting had been a good and worthwhile experience.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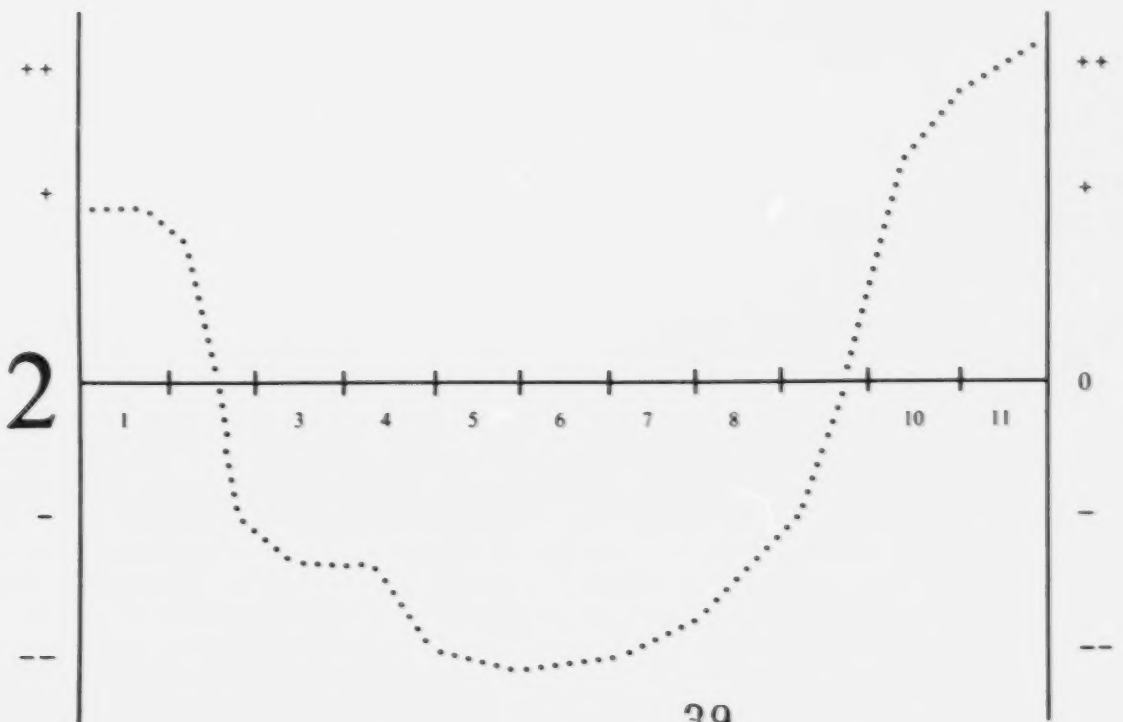
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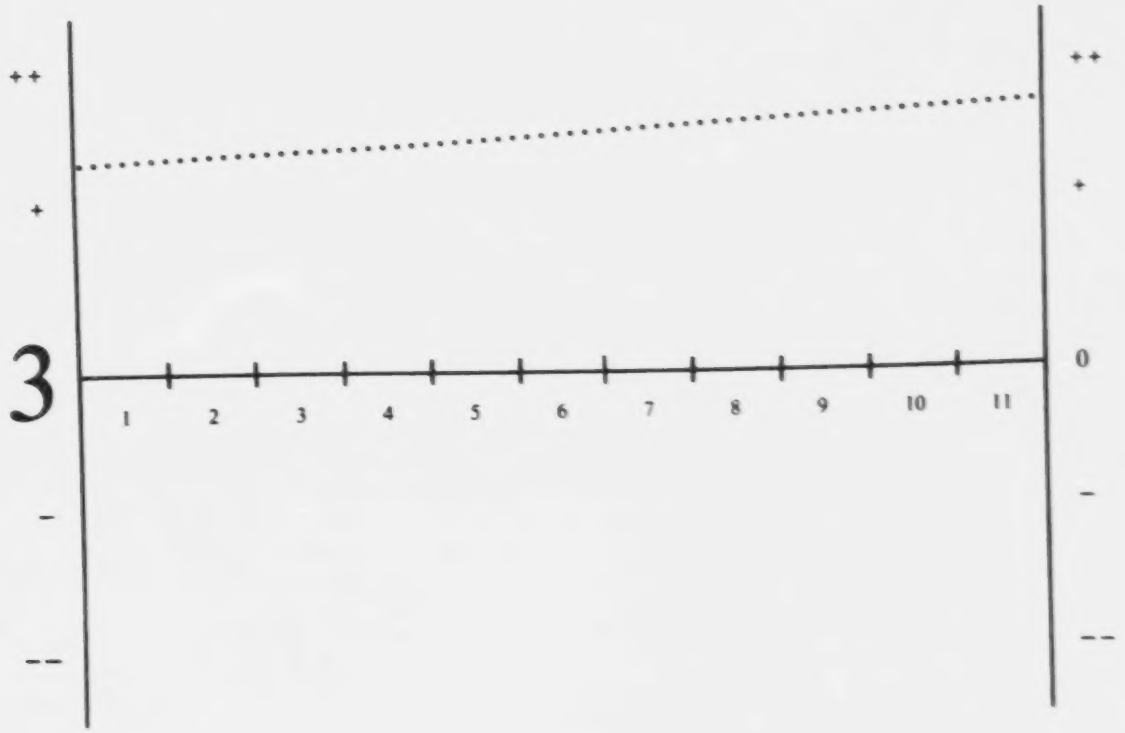
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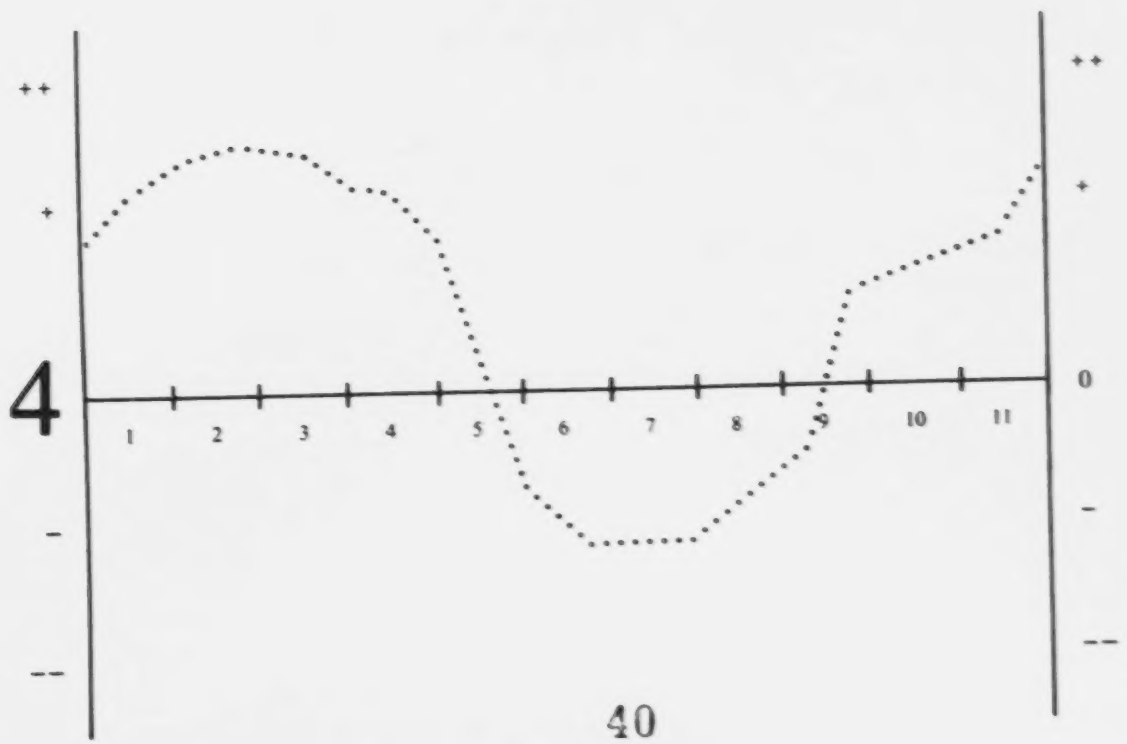
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These brief vignettes of host family life may help to give you a feeling for what your hosting experience might involve.

- A host father worries that his 19-year-old AFS daughter is becoming too romantically involved with a 25-year-old man in the community.
- A host brother and the AFSer work together to collect firewood; over the hours, they discover how much they have in common.
- A family takes a long automobile journey with their AFSer and find that his behavior and mannerisms get on their nerves.
- A host father becomes a pen pal with the little brother of his AFS daughter.
- A host sister and the AFSer feel awkward around each other and never seem to know what to say or do.
- A host family worries that they don't know how to make their AFSer feel at home; they work with a local AFS volunteer who helps them make a number of positive changes in their experience.
- A host family delights in watching their AFSer's reaction to seeing snow falling for the first time in his life.
- An 8-year-old host sister becomes jealous of the attention given to the AFS student; the host parents finally decide that their little girl's problems are too great for them to continue hosting.
- A host father is deeply moved when he realizes how much his AFS son appreciates what the host family has done for him.
- A 12-year-old host sister becomes angry when her parents correct her table manners, but do not correct their AFS son for similar behavior.
- An AFS student surprises her host family one evening by sharing with them some special photographs of her natural family's life.
- A very personable AFS student becomes very involved in the social life of his school and community; his host father becomes angry because the AFSer is neglecting chores around the house.
- An AFS student and her host mother set aside time each afternoon after school to sit down and talk about the day's events over a cup of tea.
- An AFSer talks by telephone with his natural family once or twice a week, and his host mother increasingly becomes aware that he is not becoming a full member of her family.

What Should My Family Do In Case of Difficulties?

AFS hopes that the information presented on the four charts will serve as a reminder that a normal hosting relationship frequently involves difficulties and misunderstandings as well as happy and satisfying times. You might reflect on the fact that your relationship with your *own* children has had good times and bad times over the years. Hosting a young person from another country should be no different — except that there is the added challenge of building a relationship with someone from a family and culture whose values, habits of thought, and patterns of behavior are different from your own.

If difficulties arise, therefore, do your best to begin working them out by *not* blaming individuals (including yourself!) and by *not* allowing yourself to feel that your hosting experience is going to end in failure. Keep in mind, also, that your AFSer is facing a very complex situation in that he or she has been placed in *both* a new family and an unfamiliar culture. Try to understand the situation from the AFSer's point of view, and to be patient and supportive while he or she is trying to adjust to your way of life. To the best of your ability, discuss the possible points of disagreement or friction *directly* with your AFSer, and make sure that he or she has clear information about the values and behaviors that are typical in your family and community. Remember, however, that the deeply held moral and spiritual values of your student should be respected at all times.

You will need to be as sensitive to the needs and feelings of your own children as to those of your AFSer. Your children may feel neglected because of the extra attention you give to the AFSer. They may feel that they must compete with the AFSer for your approval or that of their teachers or peers. They may feel burdened by the responsibility of having to look after a newcomer in their school and community. If misunderstandings, jealousy, or other signs of friction develop between your AFSer and one of your own children, begin by giving each person a chance to talk with you privately about the problems in the relationship. Try to bring the situation to a point where a three-cornered discussion involving your AFSer, your own child, and yourself can take place; with you serving more or less as a neutral referee, perhaps the grievances on both sides can be aired and possible resolutions of the problems found.

Keep in mind that you may need to take the lead in opening a discussion about problems or frictions with your AFSer. He or she may feel reluctant to confide in you for fear of hurting your feelings, or of seeming ungrateful, or of making matters worse instead of better. In addition, some students may come from a culture in which the accepted practice is to keep problems to oneself. If the AFSer appears unwilling to discuss problems at first, do not jump to the conclusion that he or she is determined to be uncooperative. Be patient, and keep on trying.

One of the major advantages of hosting through AFS is that experienced people are ready and able to assist you if serious difficulties arise. These people usually are local volunteers, but professionals at the national level also are available if necessary. *It is most important that you ask for assistance before difficulties become too serious to be resolved.* In many cases, small but persistent problems can be prevented from undermining the entire relationship if an AFS volunteer talks separately with the AFSer and members of the host family. The mediation of a neutral third party often helps people on each side to better understand the point of view of those on the other side. Thus, a neutral mediator may be able to help both sides arrive at a mutually acceptable resolution of the difficulty. On the charts previously shown, family #2 was able to end the year in a very understanding and positive relationship with the Kenyan student in part because an experienced local AFS volunteer was able to help them understand each other's point of view and find ways of bridging the gaps caused by their cultural and personal differences.

But Don't Students Change Hosts Sometimes?

AFS tries to select host families who can offer a stable, loving, and healthy environment for a foreign student, and it tries to select students who are mature, flexible, and able to learn and share. Then an enormous amount of effort is put into the process of deciding which students should be placed in the homes of which hosts. Despite all this care, unanticipated factors sometimes arise and cannot be accommodated in the placement. Between 20% and 25% of all Year Program placements need to be changed because the student and members of

the host family simply find life under the same roof too difficult. AFS does not expect you to commit yourself to host a student for a year regardless of what may happen. Our concern for the well-being of hosts as well as that of students prepares us to find a new host family if our original placement leads to serious problems that cannot be resolved within a reasonable amount of time.

What Are Some Common Mistakes of Hosts?

Over the years, AFS has become aware that some families have problems because they have unrealistic objectives for the experience of hosting. Some of the most common unrealistic objectives of host parents are these:

- Some parents host a foreign student in order to learn, or have their children learn, the AFSer's native language. Such an expectation places an enormous burden on the AFSer, who is preoccupied with the challenging task of learning the hosts' native language and understandably has little patience with the idea of teaching a new language to others.
- Some parents host in the belief that the AFSer will be a good influence on their natural children. This type of expectation forces the AFSer to maintain unrealistically high standrds in a culture whose values he or she may not share. This expectation also is likely to cause the natural children to resent the presence of the AFSer.

Host brothers and sisters also can embark on an AFS experience with unrealistic objectives. Some of the most common are these:

- Some host sisters and brothers expect that the AFSer will become their very close friend. They are terribly disappointed if this doesn't happen, which is the case more often than not. Good AFS homestays do not necessarily involve especially close friendships between the AFSer and the host children. A relationship of sharing and mutual respect is all that is important.
- Some host brothers and sisters expect the AFSer to improve their social standing among their peers, presumably because the AFSer is viewed as an exotic foreigner rather than as an ordinary human being. Such an attitude puts undue pressure on the AFSer, who may feel "on display" at all times even though he or she is struggling to adapt to an unfamiliar social environment.

How Can We Help Our AFSer Adjust to Us?

Although the responsibility for adjusting falls heavily on the AFSer, there are ways you can help. Remember first of all that the process of adjustment to a completely new situation is stressful and exhausting, leading to a condition of psychological and physiological fatigue known as "culture shock." Culture shock affects some people more than others, but it cannot be prevented completely. It *can* be treated. The newcomer should be encouraged to get extra sleep and to retreat temporarily from prolonged or intense social involvement whenever he or she feels overwhelmed. In addition, the newcomer must be encouraged to ask questions whenever he or she does not understand the "rules" governing a social situation; explanations may have to be repeated many times during the first several months, and they should be given gently, patiently, and thoroughly each time. Be aware that culture shock sufferers may at times feel depressed, anxious, irritable, or isolated, and that they may develop physical illnesses (such as colds, headaches, or nausea) due in part to their fatigue and consequent lowered resistance to disease. Most AFSers do not suffer from severe physical symptoms; those who do usually overcome them in one to two months, if not sooner. If physical symptoms occur, keep in mind that they are *genuine*, not imaginary or psychosomatic disorders. If your AFSer has symptoms possibly resulting from culture shock, obtain medical assistance as you would for any other illness.

As a host family, you share with other AFS volunteers the responsibility for orienting your student. Before leaving their home countries, AFSers receive an orientation about AFS, cultural differences in general, and techniques for adjusting to any new culture. After they arrive in their host countries, AFSers receive more specific information about their new culture. When your AFSer arrives on your doorstep, he or she needs the

most specific information of all—how to become a fully functioning member of your community and family. *Do not wait for the AFSer to discover everything on his own.* As soon as possible, provide information about typical patterns of daily life in your home and in the school and community. Explain the rules you wish to have followed, and point out why they are important to you. If language differences make detailed explanations impossible at first, meet the challenge by trying to communicate—using gestures, drawings, pantomime, words from a bilingual dictionary, and so forth—the most essential facts about the rules and patterns that characterize your life. If you know someone who can act as a translator, ask that person to volunteer an hour or two to assist in giving your AFSer this orientation to your family and community. As mentioned earlier, be prepared to explain specific points again and again as the weeks go by. Be prepared, too, for the really challenging inquiries by the student about *why things are as they are* in your home, community, and national culture. It is by answering these searching questions that you may realize one of the chief benefits of hosting a foreign student—gaining deeper insight into the workings of *your own culture.*

Finally, be ready for the possibility that your student will turn out to be more (or less) mature than you expected, and be flexible in maintaining or relaxing the rules that you laid down at the beginning. Of course, AFS does not expect you to do away with rules that are at the heart of your family's and community's system of values, nor to cause dissension between the AFSer and your own children by trying to operate using two markedly different standards for behavior. On the other hand, your willingness to compromise to a limited extent may elicit similar behavior from your AFSer and lead to a situation that is more realistic for all concerned. Whatever your rules and your willingness to be flexible, the most important factor is a relationship between yourself and your AFS student that permits openness, trust, and good will.

As a person who will play a major role in helping one AFSer learn a new language, you may find the following eight suggestions useful.

- When speaking to a person who is beginning to learn your language, face him and speak distinctly, loud enough to be clearly heard, and a little more slowly than you would when speaking to a fellow native.
- When you are not understood by the learner, avoid the common tendency to shout when you repeat. Usually the problem is *not* that you have not been heard. Say the same thing in the same tone of voice, but even more slowly than before.
- At first, try to use simple vocabulary, uncomplicated grammar, and especially *short sentences.* Avoid slang and difficult idiomatic expressions.
- Use gestures (including pantomime) and facial expressions to reinforce your meaning.
- Remember that common sounds in some languages do not occur at all in other languages. Newcomers may not be able to pronounce, or even to hear, sounds that they never have heard before. Be patient. Keep trying.
- Always encourage the learner to talk as much as possible regardless of errors. Correct major errors *after* the learner has completed his thought; do not interrupt in order to correct. Correct by "modeling," that is, by simply repeating correctly what the learner apparently was attempting to say.
- Discourage excessive use of bilingual dictionaries by the learner. Dictionaries have their uses, of course, but the learner who carries one about and refers to it constantly may be avoiding the most effective way of learning a language—listening and talking as much as possible.
- Be generous in your praise of progress, and in your readiness to overlook temporary relapses or forgetfulness.

Resource III-D

A Game about North-South Issues

Editor's Introduction: In recent years there has been growing interest within AFS concerning North-South issues, that is, issues dividing countries that are fully developed (mostly in the Northern Hemisphere) from those that are still developing (mostly in the Southern Hemisphere). We were happy, therefore, when we discovered that Dansk AFS (AFS/ Denmark) has been obtaining good results when using The Game of Resources, *a simulation exercise designed to highlight some of the major hardships and injustices common in the daily lives of people living in developing countries. This game was created by a group of people who call themselves "The Team of Resources"; they come from Copenhagen, Denmark, and are members of* Mellemfolkeligt Samvirke, *an organization promoting aid and development. Their purpose in creating the game was to "involve the participants in such a way that they would become aware of the problems of the developing countries while playing." They add that they would like to receive comments and criticisms about* The Game of Resources; *these should be addressed to U-lands og Ressource Gruppen, c/o Mellemfolkeligt Samvirke, Hejrevej 38, 2400 København NV, Denmark. Dansk AFS also invites comments and criticisms of the game addressed to Dansk AFS, Gammel Kongevej 102, 3mf, DK-1850 København V, Denmark. The drawing immediately below appears on the cover of the booklet containing English language instructions for the game, translated and prepared by Dansk AFS.*

THE GAME OF RESOURCES

Objectives:

- To treat the problems of the developing countries in an experiential, down-to-earth way so that all participants can understand them; and
- To explore the interrelationships between the problems of the developing countries and those of the developed countries.

Who and When:

- This game is suited for the age group 14 through 19, but can be used also with younger people or adults. It is intended to be played in developed countries. Although most obviously used with people who will soon visit or sojourn in a developing country, it will provide a powerful intercultural learning experience for almost any group.

Materials:

- Six "booths." These do not necessarily need to be booths in the literal sense. See descriptions of activities to determine what kinds of area are needed.
- Play money, distributed among booths, 2, 3, 4, 5, and 6.
- A wide range of other materials. For clarity, these are described below within the discussions of the six booths and the final auction.

Group Size: This game is ideal for 20 to 40 participants. Fewer than 20 makes the auction and the evaluation boring; more than 40 makes the game overwhelming for everyone.

Group Leaders: At a minimum, one person to supervise each booth will be necessary. Additional leaders may be advisable.

Time Required: Approximately 2½ hours.

Special Note: It is important that only the leaders of the game read the following directions, as some of the "secrets" should not be known by the players beforehand.

OVERVIEW OF RATIONALE AND PROCEDURES

The game is built around six booths where the competitors carry out various tasks, each symbolizing an aspect of the problems associated with developing, as opposed to developed, nations.

At the beginning of the game, at the first booth, the individual participants are designated "Developed" and "Developing" by throwing dice. Twice as many participants are assigned to the latter category. Groups of three are then formed, with two Developing players and one Developed player in each. The members of each group compete against each other at the remaining five booths.

The main aim of each participant is to earn as much "money" as possible at the five booths. Each group of participants (two Developing and one Developed) moves in turn from booth to booth and then waits in another room until all the participants have completed the activities at all booths.

The important thing about the booths is that the Developing players earn much less money for much harder work than the Developed. This discrepancy illustrates the differences between both labor and income of the workers in the rich and poor countries. The system will seem terribly unjust to the competitors, *but this is intentional and part of the game!*

It is up to the leaders of the game to make it seem as unfair as possible. The Developing players are not to have a fair chance. This can be done by disqualifying some who try to complain, or by firing some who do not do their work well. The leaders should continually stress that this unfairness is grim reality to many people in the poor countries.

When all the groups have finished the booths, they are shown into another room where an auction will take place so that the participants can spend their hard-earned money. Now the difference between the Developing and the Developed players will really show, for it is not just a matter of paper money, but of real food. The food is offered for sale by an auctioneer, and is sold to the highest bidder. Of course the developed bidders are the ones who obtain practically all the food. The auctioneer should see to it that the Developing bidders do not get any food at all, or perhaps just a bit of dry bread to keep them calm. He can do this by raising the prices or by destroying the food.

After the auction, all the participants should sit down and discuss what they have experienced during the game. What is the connection between the game and reality? Do we like this reality? If not, how can we change it? These and other questions should be explored. This evaluation session is very important and should not be carried out hastily or treated lightly.

BOOTH #1: ORGANIZATION

Facts: Two-thirds of the world's population lives in the developing countries, while one-third lives in the developed countries.

Materials:
- Dice cup and die
- Badges to show who are Developed and who are Developing
- Markers

Activities: Each participant throws a die to determine whether he or she will be "Developed" or "Developing." If one throws a 5 or 6, he is designated Developed; if one throws a 1, 2, 3, or 4, he is designated Developing. The participants are then divided into groups of three: each group must have two Developing members and one Developed member. If the throwing of the die fails to produce two Developing participants for every one Developed participant, the booth leader will have to take other measures to insure that the 2-to-1 ratio is maintained. For example, the booth leader might arbitrarily designate participants as falling into one category or another in order to insure that every group of three has the proper ratio.[1] As soon as a group of three is formed, the booth leader should insist that the Developing members remove their shoes and socks for the remainder of the game. He also should supply the members with appropriate badges designating them as Developed or Developing. Each group must stay together during the game in order to compare results with each other while visiting the remaining booths.

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[1] *Editor's note: To a considerable extent, the success of this game depends upon the 2-to-1 ratio being maintained while the small groups proceed to all subsequent booths.*

The starter explains all the basic features of the game before the groups begin: Participants are going to earn "money" while learning about the problems of the poor countries versus the rich. Participants may complete the activities in the other booths in any order. (This distributes players evenly among the booths and avoids delay.) They must complete the activities at all remaining booths.

BOOTH #2: WATER SUPPLY

Facts: In developed countries, access to large quantities of fresh water is taken for granted. The situation is totally different in many developing countries. The water is often scarce and/or dirty and may carry many diseases that make the people unable to work. Clean, accessible water for the whole population is of vital importance for development.

Materials:

- Old, worn-out bucket with the inscription "plague and disease"
- A nice new bucket
- A ladle
- Two teaspoons
- At least four one-liter containers
- Water

Activities: The work with the water supply is carried out by ladling water from a bucket into a container. Payment is according to how much water one can move in 30 seconds. The Developed water carriers use the ladle and the nice bucket, while the Developing ones use the teaspoons and the dirty bucket (perhaps with dirty water as well). The three members of a group ladle simultaneously while the organizer encourages them and times the game. A container full of water earns 50 kroner; half a container earns 25 kroner, and so forth. Developed players may be able to fill more than one container.

BOOTH #3: HEALTH CONDITIONS

Facts: Because of malnutrition, lack of hygienic sanitation, and inadequate medical treatment, health standards are very bad in many of the developing countries. Because there are few doctors, ordinary inhabitants of the developing countries have a long way to go to reach a doctor or a hospital. Also, it is difficult for them to pay the price of the treatment.

Materials:

- 8 empty white plastic bottles, each painted with a red cross and the word "doctor," and filled with water to make it stand steady.
- 15 rubber jar rings
- Chair

Activities: The "doctors" (that is, the bottles) are placed in two groups; for the Developed player there are five doctors, and for the two Developing players there are three doctors. Each participant gets five rubber rings which he or she uses to try to "ring" the doctor. The Developed player gets a chair in which to sit; it is placed about one meter from the doctors. The Developing players have to stand about three meters from the doctors. The Developed player is paid 15 kroner for each ring of a doctor, but the Developing players are paid only 3 kroner.

BOOTH #4: FOOD CONDITIONS

Facts: The world's food is very unequally distributed between the developing and the developed countries. The reason for this inequality is that production and distribution do not correspond to need, but are determined by economic considerations.

Materials:
- 10 "food packages," each weighing approximately 1/10 kilogram (for Developing players)
- 2 "food packages," each weighing approximately 1/2 kilogram (for Developed players)
- Three cardboard rings to be used for balancing food packages on the head
- Race course with three tracks approximately four meters long

Activities: The participants are given one minute to carry the food packages, one at a time, from the start to the finish of the race course. Each package must be carried on the head. The Developed player has the two heavier packages to carry. The two Developing players have the ten lighter packages to carry. When the race is over the players are paid according to the amount of food that each has carried to the goal. Developing players earn 0.3 kroner per package to a maximum of 3 kroner; Developed players earn 22.5 kroner per package to a maximum of 45 kroner. In addition, the two Developing players have to tidy up afterwards so that the packages are ready for the next group of players. This is done while the Developed player is resting after the game.

BOOTH #5: WORK CONDITIONS

Facts: Work is much harder to find in a developing country than in a developed country. The work is tough and the wages are much lower than in developed countries.

Materials:
- A big log of wood
- Large quantity of medium-sized nails
- Large hammer
- Small hammer

Activities: Each player in turn attempts to drive a nail into the log with one blow. (The booth supervisor should tap each nail just far enough into the log so that it stands up without being held.) The Developed participant uses the big hammer. If the nail is driven into the log in one blow, he or she earns 60 kroner; if two blows are required, 30 kroner is paid; if three blows, 20 kroner, and so forth. Each Developing participant uses the small hammer. If the nail is driven into the log in one blow, he or she earns 4 kroner; if two blows are required, 2 kroner is paid, and so forth. To show that the Developed players have greater freedom to do bad work, the booth supervisor can allow bent nails from the Developed players but not from the Developing players.

BOOTH #6: EDUCATION

Facts: Education is the basis of knowledge and understanding. Without it one is unable to influence and change one's living conditions. In the developing countries, a great part of the population is illiterate, whereas in the developed countries, school is taken for granted.

Materials:

- Copies of two types of quiz cards, one type for the Developed players and one type for the Developing players.[2] The questions on both sets are made to show some of the essential differences between the Developed and Developing countries. On the cards for the Developing players, however, some words have been written with scrambled letters and some unexplained abbreviations have been used so that the Developing participants can get some idea of what it is like to be illiterate.
- Three pencils
- Broom

Activities: Each player is given two minutes to complete the appropriate quiz card. If a Developing player is female, she should be asked to use part of her two minutes to sweep the floor because females in developing countries don't get any education. After two minutes, the booth supervisor marks each player's card. A Developed player receives 100 kroner for 13 right answers, 50 kroner for 12 right answers, 10 kroner for 11 right answers, and so forth. A developing player receives 10 kroner for 13 right answers, 5 kroner for 12 right answers, 1 kroner for 11 right answers, and so forth. The sequence of correct answers on both types of quiz card is: a, c, c, c, a, c, c, a, c, b, a, c, a.

THE AUCTION

The game ends with an auction where the participants have the opportunity to spend the money that they have earned at the booths. During the auction, the Developed bidders have comfortable chairs to sit in, while the Developing bidders have to sit on the floor. The auction takes place at the "International food market of Rotterdam."

To give the atmosphere of an auction, the auctioneer should hold a small gavel and have a bowler hat.

The food for sale may be only sweets and cake, but it is a good idea to put lunch or dinner up for sale to make the game a bit more realistic.

The sale is carried out in the traditional way of auctions. The auctioneer fixes a price per unit low enough so that the Developing bidders are just within the range of possibility of buying some of the food. Even if the Developing bidders have had the brilliant idea of putting their wages together into one or more pools, there will be great anger and disappointment when the Developed bidders press the prices to an often unreasonable and fantastic level. (In our experience, it is not a good idea to put too many kinds of food up for sale in the same auction.)

If the Developing group have put their wages together into one pool, or stolen some money from the Developed, the auctioneer can raise the prices artificially by eating some of the food, or by ruining it with ketchup or salt or something else. This will seem extremely provocative to the hungry Developing participants.

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[2] Editor's note: Suggested quiz cards appear at the end of this resource. Some individual questions should be altered for use in countries other than Denmark, and this in turn will require the group leaders to do some research well in advance of the playing of the game.

The auctioneer should use his or her power to provoke the Developing bidders. They can be asked why they don't buy anything after all the work they have done. Or they might be offered some water, since obviously, they are not able to afford the food.

The Developed bidders all should get a chance to buy something. The auction must not go on for too long, however, since it becomes very boring when the bidding is too slow. The main point of the auction is that the Developing players must discover that their money is worth practically nothing on the food market of the rich countries.

DISCUSSION AND EVALUATION

Allow about an hour after the game to listen to what participants have to say about it and to present some real life examples of issues involving developed and developing countries. *Please note that it is very important for the leaders to have done some research before the game to be ready for this discussion.* Here are some examples of provocative questions for the leaders of the discussion:

- To what extent does this game simulate reality?
- What do people in developed countries do with all their food?
- Why do people in developed countries earn more money than people in developing countries?
- In the rich countries we have machines to do much of our work. How can the poor countries compete with us?
- Where were your clothes made? Who owns the factories?
- Why don't the developing countries set higher prices for their goods?
- What can the poor countries do about this situation?
- What can the rich countries do about this situation?
- What can your *own* country do?
- What can *you* do?
- Should we continue to consume as we do now?
- Is it good or bad to trade with the poor countries?
- Can the poor countries eventually become rich? *Should* all countries eventually be rich?

It is a good idea for leaders to use concrete examples such as, "If you worked at a shirt factory in a poor country, you would earn one unit of cash per shirt and it would be sold for 35 units. Who gets rich on that?"

The leaders must listen carefully to the arguments of the participants. But the discussions should be kept structured and controlled in order to avoid chaos.

Additional Hints for Game Leaders

Throughout the game, the participants should be confused and have the feeling of being pawns in somebody else's power game.

Realistic touches can be provided by making displays representing the real world at booths 2

through 6. For example, the facts about the labor cost and retail cost of a shirt can be illustrated. Photographs or drawings can depict contrasting scenes of people washing clothing in a rich country and a poor country. Songs and films may be useful during the discussion and evaluation period.

When the Developing players get too provoked, they sometimes revolt. Leaders may be able to stop the revolt by bribing some of the most angry players with money or bread (cheap, dry bread if possible).

The game becomes especially realistic if, during the auction, it is the actual lunch or dinner for the day that is put up for sale. The food should be delicious and there should not be enough for everyone. The Developed players can sit at a table with plates, utensils, and so forth, while the Developing players sit on the floor and eat out of their laps.

Everything that makes The Game of Resources a simulation of reality strengthens the overall effect and helps to make the participants more aware of the problems discussed.

SUGGESTED QUIZ CARDS FOR USE AT BOOTH 6[1]

Quiz for Developed Players

Circle the letter preceding the correct answer:

1. How large a part of the world's population lives in industrialized countries?

   a. 1/3 b. 1/2 c. 3/4

2. How large a part of the world's riches do the industrialized countries have at their disposal?

   a. 1/5 b. 1/2 c. 4/5

3. How much time per day do women in developing countries spend carrying water?

   a. 5 minutes b. 1/2 hour c. 2 hours

4. How far away from a family's home is a hospital likely to be in a developing country?

   a. 10 km. b. 50 km. c. 200 km.

5. How many inhabitants are there per doctor in Denmark?

   a. 700 b. 2000 c. 20,000

6. How many inhabitants are there per doctor in Tanzania?

   a. 700 b. 2,000 c. 20,000

7. How large a part of the world's population did not get enough to eat today?

   a. 1/6 b. 1/4 c. 1/3

[1] *The sequence of correct answers on both types of quiz card is: a, c, c, c, a, c, c, a, c, b, a, c, a.*

8. How large a part of the population in industrialized countries works in farming?

a. 1/10 b. 1/2 c. 7/10

9. How large a part of the population in developing countries works in farming?

a. 1/10 b. 1/2 c. 7/10

10. How much is the average per capita income per year in Denmark?

a. 10,000 kroner b. 50,000 kroner c. 70,000 kroner

11. How much is the average per capita income per year in Tanzania?

a. 1,000 kroner b. 4,000 kroner c. 7,000 kroner

12. How large a part of the African men and women are illiterate?

a. 1/3 b. 1/2 c. 3/4

13. How large a part of the total income of Denmark is used as aid to developing countries?

a. 0.7% b. 1.0% c. 5.0%

Quiz for Developing Players

Circle the letter preceding the correct answer:

1. How large a part of the world's population lives in i.c.s.?

a. 1/3 b. 1/2 c. 3/4

2. How large a part of the world's serihc do the i.c.s. have at their disposal?

a. 1/5 b. 1/2 c. 4/5

3. How much time do women in d.c.s. spend on carrying retaw?

a. 5 minutes b. 1/2 hour c. 2 hours

4. How far away from a ylimaf's meho is a sothalip likely to be in a developing country?

a. 10 km. b. 50 km. c. 200 km.

5. How many inhabitants are there per torcod in Menrakd?

a. 700 b. 2,000 c. 20,000

6. How many inhabitants are there per doctor in Zantania?

a. 700 b. 2,000 c. 20,000

7. How large a part of the world's population did not get hougen to tea today?

a. 1/6 b. 1/4 c. 1/3

8. How large a part of the tonilapupo of i.c.s. works in farming?

a. 1/10 b. 1/2 c. 7/10

9. How large a part of the population in d.c.s. works in mangfir?

a. 1/10 b. 1/2 c. 7/10

10. How much is the ravagee per capita nicmeo per year in Denmark?

a. 10,000 kroner b. 50,000 kroner c. 70,000 kroner

11. How much is the average per capita cimeno per year in Tanzania?

a. 1,000 kroner b. 4,000 kroner c. 7,000 kroner

12. How large a part of the African nme dan menow rea etaretilli?

a. 1/3 b. 1/2 c. 3/4

13. How large a part of the total income of Denmark is used as ida to devilpengo troucnies?

a. 0.7% b. 1.0% c. 5.0%

IV Resources for Orientations During the Sojourn

A. An Approach to Short-Term Language Training

B. A Method for Improving One's Cultural Awareness

C. An Activity for Building Intercultural Skills

D. Some Theatrical Techniques for Cross-Cultural Training

Resource IV-A

An Approach to Short-Term Language Training

Editor's Introduction: Every hosting organization should give attention to incoming sojourners who have little or no facility in the vernacular language of the country. The following resource provides a step-by-step outline of an approach to basic language training that requires only a few hours to present, that is not dependent on the instructor's knowing the native languages of the students, and that integrates important cultural information into the process of learning useful common phrases. This approach was developed by Barbara Redd, an English-as-a-Second-Language teacher and three-time AFS host mother who resides at 208 Sharp Hill Road, Wilton, Connecticut 06897, USA. Redd's procedures have been used successfully with AFSers from many nations at the AFS/U.S. post-arrival orientation site at C.W. Post College, near New York City. Obviously, the precise details of Redd's method, as here presented, are appropriate only for the training of students entering the United States. It was felt, however, that her general approach *was potentially useful in other linguistic and cultural contexts, and could be adapted easily by the staff and volunteers of AFS and other organizations receiving exchange students in many other countries. Included on the following pages are a teacher's manual, a set of lesson plans, and sample review sheets. Redd's original materials included five units in the set of lesson plans; these are listed in the third paragraph of the introductory statement below. For reasons of space, we are reprinting here only three of the units: Meeting People, Home Life, and The Telephone. Copies of the other two units may be obtained from the AFS Research Department.*

THE AFS LANGUAGE/CULTURE ORIENTATION PROGRAM

The AFS Language/Culture Orientation Program consists of five one-hour group units designed to give basic English language and cultural training to those entering the U.S.A. as high school exchange students. It focuses on the immediate communication needs of students who have little or no background in English conversation. It is most effective with groups numbering from 15 to 20 students. The program uses English only. Therefore it is suitable for students from any language background.

The program provides students with ample practice in the use of various expressions in a variety of simulated situations. It also includes training in social conventions that are generally accepted as "good manners" in U.S. culture. Because social behavior varies from community to community and indeed from family to family, the program also gives students practice in observing the behavior of others in order to understand what is proper in a given situation.

Since orientation time is limited, the program offers a maximum of five units, with an optional plan that uses only three units:

I. Meeting People
II. Home Life
III. The Telephone
IV. Time, Money, and Measurement
V. School

The five units are independent of each other. In other words, one unit is not a prerequisite for the next unit. Therefore, they may be taught in any order. This allows for flexibility in scheduling groups at the orientation site.

The units are arranged in order of importance, with Unit I being the most crucial. If orientation time is extremely short, a three-unit program can be given, using Units I, II, and III. While the material in Units IV and V is important for survival in our society, it can, if necessary, be taught by someone in the host community.

The Teacher's Manual gives exact lesson plans for each unit. These should be followed as closely as possible.

The material in each unit is arranged in order of importance, so the teacher can be assured that even if he or she does not complete everything in a given unit, the most important elements will have been covered.

Review sheets for each unit are provided for the students. These give a list of the expressions presented in the unit, along with appropriate supplementary material. Review sheets are to be passed out 10 minutes before the end of the hour, in order to provide for clarification and assimilation of the material.

Classes should be scheduled to allow a minimum of 15 minutes question time to follow the review period. Thus, the total time required for each class group would be one hour and 15 minutes.

The lessons are to be conducted entirely in English. Therefore, the program can best be taught by someone who speaks standard English. It is helpful if the teacher has had some experience in the teaching of English as a second or foreign language. Training in theater or mime techniques is also an advantage because the program relies heavily on nonverbal communication.

TEACHER'S MANUAL COVERING PROCEDURES FOR ALL UNITS

Modified English

Because the AFS Language/Culture Orientation Program uses English only, you, the teacher, must be extremely sensitive to the students' level of comprehension so that you can modify your language and actions to meet that level. The following suggestions are designed to help you learn to use "Modified English" to meet the needs of students with limited comprehension of spoken English:

Speak Slowly: Adjust your rate of speech to the students' rate of comprehension. However, be sure to maintain normal rhythm and intonation, so that your language does not sound stilted. Don't pause after every word. This tends to interfere with comprehension by breaking up natural phrasing. Provide pauses between sentences. This gives students time to absorb what you have said. Try not to fill pauses with "Like," "O.K.," "Uh," "You know," or other meaningless fillers.

Simplify Grammatical Construction: Say things in the simplest way possible. Avoid advanced grammatical elements like the subjunctive, difficult past tenses, and the passive voice. This applies particularly to direction-giving. For example:

- Typical sentence: "You will be picked up by the bus at the entrance of this building and be taken to the dining hall."
- Modified English: "The bus will come to that door over there." (Point to the door.) "It will take you to lunch."

Note that in English the future tense uses the simple forms of the verbs, along with "will" or "going to." The passive construction requires the students to comprehend the more difficult past participle forms as well as the passive voice.

Speak Simply but Naturally: Use contractions as you normally would in conversation: "I don't know if we're going there tomorrow."

Maintain Correct Grammar and Word Order: Use the proper tenses and articles. In other words, do not use Pidgin or broken English such as "I go cafeteria now. You come?"

Shorten Sentences: Long sentences tax short-term memory. The students may forget the first words in a sentence while they are struggling with the last ones. Use two short sentences instead of one long one. For example:

- Typical sentence: "At this time I'm going to pass out the Review Sheets, which I would like you to read over very carefully.
- Modified English: "I will pass out the Review Sheets. Please read them carefully."

Simplify Your Vocabulary: Try to use words that are most likely to be understood by your class. Avoid words having many syllables as much as possible.

Talk with Your Body: Use pantomime, hand gestures, and facial expressions to convey meaning. Be sure your actions match your words.

Avoid the Use of Slang and Difficult Idioms: It may seem natural when working with young people to use expressions like, "...get into it," or "Take it easy," or ..."hang out." However, such expressions can be confusing for someone who is still at a very literal level of comprehension in English.

Speak Loudly Enough to Be Heard Clearly: Project your voice to the back of the room. Don't yell, however. Keep intonation normal.

Speak Distinctly: Emphasize consonants. But don't exaggerate so much that your speech sounds unnatural.

Speak English Only: Even if you happen to know the students' native language, do not use it during class time. The AFS Language/Culture Orientation Program is based on a language/experience approach, rather than a traditional grammar/translation method. Therefore, no translation is used. Going back and forth between languages can be confusing for beginning students. It interferes with concentration. If explanations are necessary, provide them in Modified English, or in drawings, pantomime, or other visual means.

Classroom Procedures

The lesson plans for each unit give exact directions for what you and the students are to do. These should be followed closely. They include a number of dramatizations, simulations, and role-playing exercises that require simple props and costumes. Materials required are listed at the beginning of each lesson plan.

It should be noted that the use of role-playing techniques requires some caution. You need to be sure that the students understand the situation and the roles involved. Additional explanation may be necessary. This should be provided, if at all possible, through nonverbal communication such as pictures or pantomime.

The exercises in the program are designed to elicit a great deal of student speech, along with appropriate gestures and postures. In fact, the ratio of student speech to teacher talk in this program contrasts sharply with that in a typical classroom. Here the students do most of the talking. It is extremely important for the students to practice each expression or action a number of times, so that it begins to become natural for them.

The particular expressions that the students are to learn are marked in the plans with three stars (***). To help students understand them, prepare a flipchart page with the sentences or dialogues written out in large letters. For some lessons you will also need to draw diagrams. Arrange the flipchart so that the material can be displayed as it is introduced in the lessons. If a flipchart is not available, you can write the expressions before class on any large piece of paper or on a blackboard.

The following techniques are used often in the lesson plans:

- CHORUS: You say the expression. The whole class repeats.
- POINT RESPONSE: You say the expression, then point to students at random to repeat it. You model the expression for each student before he or she repeats it.
- QUESTION AND ANSWER: Either you ask questions and the students answer, or students ask each other questions.
- BACKWARD BUILD UP: You teach a long expression by having the students learn the last phrase first, then the last two phrases, and so forth until the whole sentence is learned. Backward build up exercises will be marked with slashes to indicate how the sentence is to be split up. For example: "Will you please / excuse me? / I have some / homework to do." You would teach first, "homework to do," then "I have some homework to do," then "excuse me, I have some homework to do," then the whole sentence.
- FREEZE: Teach this command early. It will be used to stop action to allow for discussion. It is also useful in the event that there is some confusion about an exercise, and you want to stop everything to clarify or to give instructions.
- PANTOMIME: You will use actions to explain a situation or to set a scene. Simple objects may be used at times. Remember that facial expressions are important in pantomime.

Correction of Student Speech

The emphasis in this program is on the students' modeling of correct expressions. Incorrectly pronounced expressions should not be accepted in the context of a lesson. This policy is necesssary because the student will not be understood well by others if he or she uses incorrect pronunciation or an incorrect word. Therefore, if the student says in a lesson, "Nice to met you," you should say simply, "Nice to *meet* you," with a slight emphasis on the word "meet." Then give him or her a chance to repeat it correctly.

In the context of a classroom dramatization or dialogue with a student, use "corrective feedback." Simply repeat what he or she has said, but change it to your own point of view and make the necessary correction. For example, if the student says, "My family live on Madrid," you say, in a conversational tone, "Your family lives *in* Madrid," with a slight emphasis on the word "in."

If, however, you are outside a lesson setting, and a student makes a mistake as he or she is trying to communicate to you something of importance, do not correct or interrupt. Simply respond appropriately to the message. For example, if a student says, "Maria no come today, she sick," you should say, "Oh, I'm sorry. I hope she will be here tomorrow." In this way you are focusing on the important message, rather than on the language skills.

Classroom Management

It is important for the success of the program that the class be orderly and businesslike, in spite of the great amount of student speech and activity. It is necessary to be very careful about giving directions. Say exactly what you mean, and expect the students to do exactly what you say. Always try to communicate clearly to them what you expect them to do. If you are having difficulty with the class, slow down and clarify your direction-giving.

Control background noise by any means possible, including changing the location of the class meeting. Do not attempt to conduct a class in a noisy environment. Noise interferes markedly with comprehension of a second language. Do not allow side conversations by students or others to take place in the classroom. Do not attempt to speak to the group until students have reorganized themselves after an activity.

Do not allow the advanced students to translate for the others. This robs the beginners of the confidence-building experience of using their observational skills and common sense to learn English.

Keep the lesson moving. Don't get sidetracked by questions. Of course, you should answer brief, pertinent queries immediately. However, you should defer more involved explanations until the question period following the class. Write the questioner's names on the board to assure them that their questions will not be forgotten. Also, resist the temptation to insert odds and ends of information, even if they relate to the lesson. While these may be interesting, they may be difficult for the students to comprehend, and they will take time away from the planned exercises.

Review Sheets

Review sheets for each unit are provided for the students. They give a list of the expressions presented in the unit, along with appropriate pictorial or chart material.

You should pass out the review sheet packets 10 minutes before the end of each one-hour lesson, and ask the students to read them over silently. The 10-minute review time at the end of the class helps to fix the material in the students' memory. You should provide for this activity even if you have not completed all the exercises in the unit.

Note that, with the exception of Unit II, the review sheets are to be passed out near the end of the hour, not at the beginning. This enables the students to focus on the activities, rather than on trying to relate the activities to the material on the sheets.

After the students have read over the review sheets for a given unit, you should collect the packets for safekeeping. After all the units have been completed, the students should, of course, take the review packets with them.

Use of the review sheets does require the ability to read the material. Most of the students will be able to relate the written expressions to those they have studied in class. If reading is a problem, additional help will be necessary. You may want to ask more advanced students to help others go over the review sheets. Review sheets should be given even to those students who have difficulty reading them. The material will be useful to volunteers or family members who work with the students, and to the students themselves when they learn to read English.

Following the 10 minute review period, there is a built-in 15 minute question period. If there are no questions, students may be dismissed after the one hour of lessons and review time.

LESSON PLANS FOR UNITS I, II, AND III

Unit I: Meeting People

Materials:

- Flipchart with all starred expressions, plus "North," "South," "East," and "West" and the alphabet
- Map of any country
- Mini-costumes (ties, wigs, scarves, hats, etc.)
- Several pairs of eyeglass frames

1. Outline for the students all the units they will have, giving titles and, if possible, times of classes.

2. Walk up to a student, ask him or her to stand. Then shake hands with the student and say, ***"Hi, I'm (first name) (last name)." Teach the student to say, ***"Nice to meet you. I'm (first name) (last name)." Remind him to stand up straight, about 18 inches away, to give you a good firm handshake and a smile, and to look you in the eye as he says hello. Put a pair of funny glasses on the student to emphasize eye contact.

3. Ask two students to come to the front of the room and introduce themselves to each other. Correct any problems. As soon as everyone understands the exercise, have the students introduce themselves to others around them. Monitor speech, handshake, distance, eye contact, and posture.

4. Teach ***"I'm from (country)," using CHORUS. Be sure they are saying "I'm" and not "I." Then ask a student, ***"Where are you from?" He or she should answer, ***"I'm from (country)." Do a QUESTION AND ANSWER drill with several students.

5. Display a flipchart with the words "North," "South," "East," and "West," arranged on a cross with arrows. Do a CHORUS drill. Point to the directions on a map. Have students repeat the directions together in CHORUS.

6. Ask a relatively advanced student. ***"What part of (country) are you from?" He or she should say, ***"I'm from the (North, South, East, or West)." Then ask, ***"What town?" The student should answer, and add, ***"It's near _____," or "It's the capital city." Help the student to put the words together properly. Do a POINT QUESTION AND ANSWER DRILL with several other students.

7. Ask the students to pair off. Give one person in each group a mini-costume to turn him or her into an "adult." Ask one pair to demonstrate the entire sequence, as given below, with the "adult" questioning the student. Then let all the pairs try it simultaneously.

"Where are you from?"

"I'm from (country)."

"What part of (country) are you from?"

"I'm from the (North, etc.)"

"What town?"

"(Name of town). It's near (big city or landmark)."

8. Call one student to the front of the room and ask, ***"Are you an exchange student?" Display on the flipchart the expression, ***"Yes, I'm with the AFS Program." Do CHORUS, then POINT QUESTION AND ANSWER with several students. Have the students practice this question and answer with their partners.

9. In the same way, demonstrate: ***"Who are you staying with?" ***"I live with the _____ family." Then teach ***"Where do you live?" ***"I live on _____ Street." Then do POINT QUESTION AND ANSWER. Finally, teach the expression, ***"Nice meeting you," using CHORUS.

10. Assign the students new partners. Pass out mini-costumes. One partner will be an "adult" and one will be a student. Have them practice all the questions and answers they have studied in this lesson. Have all the expressions displayed where the students can see them. Collect the mini-costumes.

11. Say, "My name is _____. I spell my name _ _ _ _." Display the alphabet. Say each letter and ask the students to repeat it in CHORUS. Underline the vowels and go over these and other difficult letters a few times. Do POINT QUESTION AND ANSWER with one or two students, "How do you spell your name?" Have students practice spelling their names with their partners.

12. Pass out the review packets. Ask students to write their names on them, and to review Unit I. After 10 minutes, answer any questions. Collect the packets and dismiss the class.

Unit II: The Home

Materials:
- Flipchart with starred expressions, plus diagrams of table setting and pictures of food
- Shopping bags
- Plastic dishes, tableware, and napkins
- 8 x 10 cards showing family household activities (See review sheets for complete list)
- Mini-costumes

1. Pick one student to be the "mother." Give her a mini-costume. Have the mother go out of the room, and give her two huge shopping bags full of things (use the bags with costumes and other props in them). Have another student be the "AFS student," doing homework. Have the mother come in, staggering with the heavy bags. Teach the "student" to say, "Can I help you?" and take the bags from her. Select a new "mother" or "father" and a new "student." Have them do the same routine.

2. Display, one by one, a number of 8 x 10 cards showing various family household activities (putting clothes in a washing machine, for example). Be sure the students understand the activities.

3. Pass out the review sheets. Give the students a few minutes to look at the list of activities and to ask questions.

4. Pass out mini-costumes. One student in each pair will be a host family member and one student will be an AFS student. Give each pair an activity card, face down. Instruct them not to show it to anybody. Have a table of props available.

5. Have each pair dramatize the activity on their card, with the "student" helping the "parent." Ask the rest of the class to name the activity each time, using review sheets if necessary. Teach additional dialogue such as ***"Can you help me?", ***"I don't know how to do it.", ***"How does this work?" or ***"Will you show me how to do it?" for various activities.

6. Display on a flipchart page a diagram of a place setting, with items labeled napkin, fork, plate, knife, spoon, glass, and cup. Then select a group of six students. Have them set the table, according to the diagram, then return to their seats.

7. Display on the flipchart the names and pictures of various foods that will go totgether to make a meal. Name the foods and have the students repeat the names. Be sure the students ask, regarding any unfamiliar food, ***"What is _____?"

8. Select six more students and give them mini-costumes. Include a grandma, parents, and children. Have them come to the table, the children standing until grandma is seated.

9. Teach, using CHORUS ***"Yes, please,"***"Just a little, please," and ***"I don't care for any, thank you." Have the mother and father pantomime serving the food, with the students using the appropriate expressions.

10. Give someone a pair of glasses in order to emphasize the ideas of watching to determine when to start eating and how to eat different foods. Explain that in the U.S., one does not start eating until everyone is served and the hostess starts to eat.

11. Using CHORUS teach the expressions, ***"This is delicious," ***"This is very good," and ***"Please pass the (salt, pepper, sugar)." Have the group pantomime eating. Have the mother or father say, ***"Would you like some more?" and the students say, ***"Yes, please," or ***"No, thank you."

12. Teach ***"May I be excused?" (This is to be used if all are finished and the student wants to leave the table while the others linger to talk.) Then show them how to help clear the table when everybody is finished. Collect the costumes.

13. Have students read over the review sheets for this unit, which were passed out earlier. After 10 minutes, or when all are finished, ask if there are questions. Allow for a 15 minute question period. Collect the review packets. Dismiss the class, giving them any necessary instructions.

Unit III: The Telephone

Materials:

- Demonstration phones from phone company
- Flipchart with starred expressions
- Notepad and pencil
- Telephone book
- Mini-costumes

1. Put a "mother" mini-costume on one student and an "AFS student" mini-costume on another. Seat the AFS student in the front of the room, near one of the telephones. "Call" the student who has the phone (make the phone ring). Have the student pick up the phone and say, "Hello." You say, ***"Hello. This is Mr./Ms. _____. May I speak with your mother?" Teach the student to say, ***"Yes, just a moment, please," and give the phone to the mother. (Display expressions on flipchart.) Then let a student be the caller and practice this sequence, with his partner answering. Let a few other students try it.

2. You take the phone again. Call another student and say, ***"Hello, this is Mr./Ms. _____. May I speak with your father?" Teach the student, ***"I'm sorry. / He's not here right now. / Can I take a message?" Give the student a name and number to write down. Teach all the students these expressions, using CHORUS and BACKWARD BUILD UP, if necessary. Have a few pairs try this, and actually write the messages. Be sure they remember to write down the name of the person the message is for, and that they put it where he or she will find it.

3. Call a student and ask for his or her brother. Have him say, "I'm sorry...," as above. Then, speaking very rapidly, give the student a complicated message. (For example: "Would you tell him I'll pick him up at three o'clock in front of the school if it's raining, but if it's not raining he should walk home.") Teach the student to say, ***"Excuse me, could you repeat that." Have everybody practice the expression in CHORUS. Then have the student take the message, and read it back to the caller to confirm that it has been written down correctly. Teach the students that, if they have difficulty, they should be sure to take at least the name and phone number.

4. Let a few more pairs practice talking on the telephone and taking messages, so that everyone has a turn. Be sure they are talking loudly enough to be heard.

5. Display and demonstrate the following dialogue for asking for a ride: ***"Hello, this is _____. May I speak with _____?" Then, ***"Can you give me a ride to school?" The other student says, ***"Sure, I'll pick you up at 7:30.," and the first person says, ***"Thanks very much." Have a few pairs try it.

6. Display on the flipchart a telephone number, such as 703-543-7129. Explain that 703 is the area code, 543 is the town or part of town, and 7129 is the home or office. Write a few more numbers and ask the students to explain them.

7. Teach the students how to call the police or fire department by dialing the special numbers in their town. Show them with a phone book how to find the numbers. (Urge them to look up the number and write it down where they can find it fast.) Tell them that if they are in a place where they don't know the number, to dial the operator and give her the information. Let a few people practice calling the police or fire department.

8. Pass out review packets and have the students read Unit III. After 10 minutes review time, ask if there are questions. Collect the review packets.

9. If a pay phone is handy, show the students how to use it. Call their attention to the instructions on the front. If there is time, have a few students actually use it to find out their host family's phone number. First, have them call the operator and get the area code for their host town, saying ***"What is the area code for _____, please?" Then have them call (area code) + 555-1212 for Information. Teach them, ***"In (town), could I have the number for (name) on (street)?"

10. Teach the exit line, ***"See you tomorrow." Dismiss the class, giving them any necessary instructions.

REVIEW SHEETS FOR UNITS I, II, AND III

Unit I: Meeting People

"Hi,, I'm _____ _____."

"Nice to meet you. I'm _____ _____."

(Remember to stand up straight when meeting someone. Look at the person's eyes as you speak. Give a firm handshake.)

"Where are you from?"

"I'm from (country)."

"What part of (country) are you from?"

"I'm from the (North, South, East, or West)."

"What town?"

"(Town). It's near _____."

"Are you an exchange student?"

"Yes, I'm with the AFS Program."

"Who are you staying with?"

"I live with the _____ family."

"Where do you live?"

"I live on _____ Street."

"Nice meeting you."

"How do you spell your name?"

Unit II: The Home

Helping Around the House

Carrying in the groceries

Setting the table

Cooking

Clearing the table

Washing the dishes

Loading the dishwasher

Unloading the dishwasher

Taking out the garbage

Putting clothes in the washing machine or dryer

Taking clothes out of the washing machine or dryer

Folding clothes

Making beds

Cleaning up a room

Mopping a floor

Running a vacuum cleaner

Mowing the lawn

Working in the garden

"Can I help you?"

"Can you help me?"

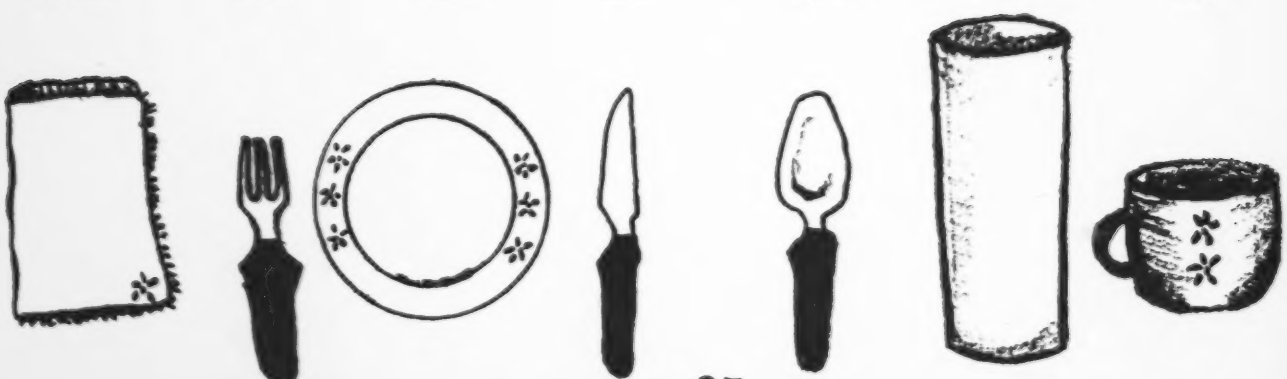
"I don't know how to do it."

"How does this work?"

"Will you show me how to do it?"

Setting the Table

Napkin **Fork** **Plate** **Knife** **Spoon** **Glass** **Cup**



At the Table

"What is _____?"

"Yes, please."

"Just a little, please."

"I don't care for any _____, thank you."

"This is delicious."

"This is very good."

"Please pass the _____."

"Would you like some more _____?"

"Yes, please."

"No, thank you."

"May I be excused?"

Table Manners

1. Show respect to guests or older people by letting them sit down first.

2. Don't waste food. If there is something you do not like, say, "Just a little, please," or "I don't care for any, thank you." If you are allergic to a food, say, "I'm sorry, but I'm allergic to that."

3. Wait until all are served before you start to eat. Watch the mother or hostess.

4. Watch others to see whether to eat something with your hands, a fork, or a spoon. It's O.K. to eat with either the right or the left hand.

5. Chew quietly, with your mouth closed. Don't talk with food in your mouth.

6. If there is something on your plate that you do not like, try to eat a little of it. Don't say anything.

7. It's O.K. to ask someone to explain what a food is. Say, "Tell me about this food. I've never had it."

8. It's O.K. to refuse a second helping. Say simply, "No, thanks," or something like, "It's very good, but I just can't eat any more."

9. If you have a problem with people feeding you too much, learn to eat SLOWLY, so that they do not see an empty plate and try to give you second helpings.

10. Stay at the table until everyone has finished. When all have finished, you may say, "May I be excused?" if you wish to leave the table. Ask if you can help to clear the table.

Unit III: The Telephone

"Hello. This is _____. May I speak with _____?"

"Yes, just a moment, please."

"I'm sorry. He's not here right now. Can I take a message?"

"Excuse me. Could you repeat that?"

"Can you give me a ride to school?"

"Sure. I'll pick you up at 7:30."

"Thanks very much."

"See you tomorrow."

Telephone numbers: For example, in 703-543-7129, 703 is the area code (a big part of a state or a whole state), 543 is the town or the part of town, and 7129 is the home or office. If you need a number and there is no phone book, call 555-1212 using the area code if necessary. Give the information operator the city, name, and street of the person you wish to call.

Emergency calls: Keep the numbers for Police, Fire, and Ambulance near the phone. When you call for emergency service, quickly tell the problem, then give the family name and address.

Resource IV-B — *A Method for Improving One's Cultural Awareness*

Editor's Introduction: *AFS International is pleased to be the first to publish the following essay, which describes a surprisingly simple technique for improving one's awareness of the subtle differences found in any unfamiliar culture. The essay is most profitably studied by those who have recently arrived in an unfamiliar culture, and orientation facilitators may be able to adapt it for a post-arrival training session. It also may serve as the basis for a portion of a pre-departure orientation. This essay is the work of Dr. Elijah Parish Lovejoy, a professor in the Psychology Department of the University of California at Santa Barbara (Santa Barbara, CA 93106, U.S.A.). Dr. Lovejoy developed his ideas about "red flags" while spending a year in Paris, France, with support from the National Science Foundation, the Council on International Educational Exchange, and the Aquinas Fund. He gratefully acknowledges that many of the ideas in this essay grew out of the conversations he had while in Paris with Professor Otto Klineberg. Dr. Lovejoy adds: "I am also grateful to many people associated with* AFS Vivre Sans Frontieres *for their help and wisdom. Perhaps most importantly, much of what I have learned about intercultural communication has been taught to me by a patient citizen of France, Chantal Mirande Lovejoy,* sans qui cette article n'existerait surement pas."

RED FLAGS: A TECHNIQUE FOR IMPROVING OBSERVATION AND ANALYSIS FOR PEOPLE IN A NEW CULTURE

Judgements such as "They are rude," or "They are hostile," or "They are hypocrites" can create powerful barriers to good communication. They often result from an inappropriate application of the meaning rules of one's home culture to the behavior of people from a different culture. By learning to use one's own subjective reactions as warning signals, or "red flags," one can reduce the amount of miscommunication and misunderstanding between cultures.

Here is an example. A Japanese professor visiting the United States felt that his American hosts were rude because they acted surprised when he gave them his business card, and especially because they rarely reciprocated by giving him theirs. If someone in Japan had acted the way the American professors were, that indeed would have been rude. But from the American point of view, the failure to exchange business cards was not at all rude. And the Japanese professor unwittingly was withdrawing from contact with his American colleagues in the host university because of his misinterpretation of their behavior.

Extensive interviews and observations of people living away from their homelands have led me to the realization that a fair number of intercultural misunderstandings can be corrected if the sojourners can learn to use *their own subjective, emotional reactions* as warning signals that there may be cultural differences at work in their relationships with host nationals. These "red flags" are most often negative reactions, but they also may be unwarranted positive reactions. A third variety, which I call "reciprocal red flags," also will be discussed in the following paragraphs.

NEGATIVE RED FLAGS

The red flags that occur most often are those that involve an instinctive negative evaluation of the behavior of the members of the unfamiliar culture. Four of the most common negative red flags are discussed below, and many others are listed at the end of this section.

Negative Red Flag #1: "They are RUDE."

A visitor to the United States will be talking with some Americans, and one of the Americans will take a pack of cigarettes out of his pocket and light one without any thought. This event, which can be totally insignificant in the U.S., is felt like a slap in the face by many foreign visitors with whom I have spoken. According to the implicit rules of their homelands, it is unthinkable for a person to light a cigarette without first offering

cigarettes to the others in the group. "Smoking without offering" can only be interpreted as an act of deliberate rudeness or hostility.

Certain questions may be interpreted as rude: A Moroccan living in France may be shocked when French associates inquire about his wife. Such questions are a banal form of chit-chat in France, but may indicate to the Moroccan an improper interest in a private matter.

An Ethiopian girl visiting in the U.S. went to a swimming pool one day with friends. She was shocked and upset when someone asked her, "How do you stay so thin?" In the U.S., this is not really a request for information, but a compliment on the fashionable state of a person's body. But for the Ethiopian, to be plump was desirable, and the question had an altogether unintended impact. She perceived the questioner as being rude, since such a question would have been rude back in her homeland.

If the visitor has the ability to realize that two different meaning rules are involved, it can help to reduce the level of adrenalin. I doubt if one can avoid the initial, almost instantaneous reaction, "How rude!" *But that reaction, rather than being a final judgement, can serve to initiate a careful process of reflection.* It can be the starting point for an intercultural investigation. One should talk to culturally different people to find out whether the perceived "rude" behavior is acceptable in their home country or whether it is just as rude there as in one's own country.

To think, "They keep treating me rudely!" will tend to drive the visitor away from further contacts with local people. But to think, "They do things here that we would find rude back home," leaves one's mind open to the realization that possibly, people in the host country are not acting in a way that they consider to be rude. And this, of course, improves the chances of making real, continuing human contact.

Negative Red Flag #2: "They are DIRTY."

People in most cultures place a very strong emphasis on cleanliness. But misunderstandings arise because different groups have different definitions or customs about what constitutes the right sort and amount of cleanliness. When one comes in contact with people who have different customs or rules about cleanliness, he may judge them "dirty" or "picky" depending on whether they are less or more attentive to a particular sort of cleanliness.

L. Robert Kohls, in his excellent manual *Survival Kit for Overseas Living,*[1] mentions several areas in which Americans are often perceived as dirty: Kohls notes that when Americans bathe, they soak, wash, and rinse their bodies in the same water—though they would never wash their clothes or dishes that way. The Japanese, who use different water for each step of bathing, find the American way of bathing hard to understand, even dirty. Kohls asks also whether it is dirtier to spit and blow your nose on the street or into a little piece of cloth that you keep in your pocket and re-use regularly.

Raymond Gordon, in his very perceptive book *Living in Latin America,*[2] reported a study of American students living in Bogotá, Colombia. The Americans mentioned that they had the impression that the Colombians were dirty because they turned the hot water on only in the morning and washed dishes in the evening with cold water. It is revealing that the Colombians with whom the Americans lived also thought that the Americans were dirty because they did not bathe every day.

When one goes to a new culture, it may well happen that one gets the impression that the native people are dirty. Rather than stopping at this powerful negative observation, one should be able to use the reaction as a signal—a red flag—that one may have hit upon an area where there are cultural differences in what is considered to be "proper cleanliness." It may be possible then to reflect constructively upon these differences instead of simply reacting in a negative way that will tend to separate one from those "dirty people."

[1] Available from the Intercultural Press, P.O. Box 768, Yarmouth, Maine 04096, U.S.A.

[2] Available from National Textbook Company, 4255 West Touhy Avenue, Lincolnwood, Illinois 60646, USA.

Negative Red Flag #3: "They are HYPOCRITES."

Most cultures disapprove of hypocrisy. So the feeling that someone is a hypocrite can be a major barrier to intercultural communication.

I asked a group of California students who had been in France for about eight months how they felt about the French. "They're pretty nice," said one girl, "but they are all hypocrites. They kiss you on both cheeks, as if they really like you, but it doesn't mean a damn thing!" As she said this, several other students in the room nodded their heads in agreement. Their judgement, "They are hypocrites," was wrong, however, because they had misinterpreted the meaning of the event "being kissed on both cheeks." In the United States, kissing may communicate an especially close relationship, but in the student population in France it means, "Hello," and nothing more. Few French people would consider *la bise* to be hypocritical.

The perception, "They are hypocrites," while a very natural one, tends to stop all further reflection and to build a barrier between people from different cultures. The sojourner should learn to translate, "they are hypocrites," into a more subtle, "I get the feeling that they are hypocrites. This could be because I have misunderstood something. I must try to find out."

Negative Red Flag #4: "They are STUPID."

Cultures differ in what they consider to be "intelligent" or "stupid." The result is that visitors often find the people of their host countries deficient in this regard. Ingrid Eide published a study in 1970 of students from Egypt, Iran, and India who were studying in the U.S., the U.,K., or West Germany.[3] She asked the sojourners to check those traits in a long list that applied to the nationals of their host countries, and those traits that applied to their homeland. The results were striking: 76 percent of the Egyptian students, for example, said that the trait "intelligent" applied to Egyptians, but only 28 percent said that the people in their host country were intelligent. A similar result was obtained for the students from Iran and India. Knowing that this is a common pattern may help us to start an analysis.

People from Japan staying in France are surprised to find that in many stores a transaction involves standing in line once to get a product, then again to pay the cashier. Being unused to such a system, they may react with a quick, "They are stupid!" Like other negative reactions, this one often terminates reflection. But it can help to use this reaction as a signal to try to figure out why things are arranged this way. I believe that the system in France can be traced to a basic security problem. If only the owner handles cash, then there is no chance that hired employees will act dishonestly or make costly errors. It may well be that internalized controls are quite sufficient to keep clerks honest in Japan, while other forms of controls may be needed in other countries.

The reaction, "They are stupid," is often accompanied by very strong emotions and a sense of personal outrage. For example, the sojourner often discovers that the host nationals are ignorant or ill-informed about the sojourner's homeland. People from all parts of the world who come to the U.S. get upset because Americans in general seem rather uninterested in what goes on outside their own country. Another example is that Swedes who live in France discover that when they go to a movie they will find an usher, or *ouvreuse*, waiting to show them to their seats, and that she will expect a tip for the service. This small custom triggers strong emotional reactions: "What a stupid system! I can find my own seat!" The French people, of course, give the custom little or no thought. The tip is part of the cost of going to a film. The service may seem pointless, but perhaps it's a way of fighting unemployment. At any rate, it's not very important to them.

The feeling, "They are stupid," may stem from basic differences in the way people think and the way they convey ideas. At one seminar involving Japanese and U.S. businessmen, an American asked a Japanese what was most difficult for him in the United States. The Japanese replied, "The most difficult part of my life here is to understand Americans. They are so irrational and illogical."

[3] Eide, Ingrid, *Students as Links Between Cultures*. Published by Universitetsforlaget, Blindern, Oslo 3, Norway; now out of print.

It is troubling to find out that people from another culture find one stupid or irrational. But knowing this may help one to keep things in perspective when he gets the impression that people in other cultures are irrational, or that they do not think clearly. The reaction, "They are stupid," can serve as a red flag, a signal to think, "Something's going on here which *seems* very stupid *to me*. I wonder if it seems stupid to them?"

Some Additional Negative Red Flags

There are many reactions the sojourner can use to signal, "Start thinking about possible differences between the two cultures." Each of the following red flags could be the topic of an entire section. Reading through them may help bring to mind other examples of the application of inappropriate meaning rules to an event in the unfamiliar culture.

"I can't accept..."
"They are cold!"
"They are dishonest!"
"I hate the (nationality)!"
"It's incredible!"
"They are insulting!"
"They are patronizing."
"It's ridiculous!"
"It's so expensive!"
"They are uncultured."
"They are unpredictable!"
"They are years behind us."
"They are like children!"
"It's disgusting!"
"It makes me furious!"
"They are hostile!"
"They are inscrutable!"
"They don't respect me!"
"They are primitive!"
"It is shocking!"
"It's uncomfortable!"
"They are unfriendly."
"They are untrustworthy."
"Why don't they do it our way?"

POSITIVE RED FLAGS

Most red flags are negative; they are unpleasant reactions. But cases of the opposite sort do occur. These are situations where things appear to be better or more pleasant than they actually are, again because of a difference in cultural meaning. Positive red flags also are more hazardous, since an inappropriate expectation of something pleasant can only lead to disappointment.

Positive Red Flag #1: "They are so FRIENDLY."

Visitors to the U.S. are often gratified by the warm reception they get in the first few days. They may be greeted with broad smiles, invited for meals, or even invited to stay in Americans' homes. Depending on the culture from which they come, they may interpret such gestures as meaning, "We are going to be close friends, and will see a lot of each other." The next step can be harsh disillusionment. The same American families that seemed to be indicating the beginning of a strong relationship are likely to forget about the foreign visitors after a week or two. The sojourners would be wise to investigate the different meanings of friendship in the two cultures. Friendships in the U.S. do often seem to start easily and to quickly reach a level of intimacy that would take much longer in Europe, for example. But it also seems that friendships are less long-lasting and that the obligations of friendship seem weaker in the U.S. than in many other places.

"You must drop by and see us sometime!" is an American expression used casually and usually without serious intent. It should not be taken literally. Indeed, the visitor who takes the "invitation" at face value and does drop by unannounced may find that the American hosts are rather dismayed.

Positive Red Flag #2: "We Are Going to Be INTIMATE Friends."

Assumptions about intimate friendship vary greatly from culture to culture. If you expect meanings to remain unchanged when you go to a new country, you are likely to misread the signals of others, and perhaps to do things that will lead to misunderstandings on the part of your hosts. A Dutch woman living in Paris had a disagreeable experience of this sort: She enjoyed talking with a French friend, and invited him to her apartment for dinner one evening. The meaning she had intended to convey was, "We are going to eat dinner together," and nothing more. But her friend interpreted the gesture as implying an invitation for sexual intimacy. He discovered the miscommunication in the middle of dinner. At this point the Frenchman stood up and said, "You don't think I'm going to cross Paris just to have dinner, do you?" and stormed out the door.

The Dutch woman indicated that a number of her friends had had similar problems. Analogous problems have been reported by sojourners between many pairs of cultures. The issue of intimacy, and especially sexual intimacy, is a large and difficult one that can lead to major misunderstandings between culturally different people. We have merely touched on it here.

Positive Red Flag #3: "They Are So GENEROUS."

You may be charmed by the generosity of your hosts, but it could be that in terms of the host culture's rules, you are incurring a debt or obligation that you are not aware of. It wouldn't hurt to try to understand what sort of implicit assumptions exist in the culture with regard to the obligations that are assumed when someone accepts another's generosity.

Often the social rules of a situation require your host to make generous offers, but those same rules require you to refuse the offers. If you admire an object in the home of a Brazilian, you may find that it is given to you. A naive reaction of "Oh, how generous!" may be quite an oversimplification. So quick thinking on your part will be required. A friend suggested the following gambit: "Oh, thank you for your great generosity! It is a beautiful music box and I am happy to own it. But it looks so nice here that I would like to leave it where it is. I will think of it as mine, and the thought will make me happy. But I want to keep my music box on your table."

Dealing with generosity is especially tricky if the visitor comes from a wealthy nation. A host in a lesser developed country may feel obliged to entertain on a scale appropriate to the wealth of the visitor's country. But the sacrifice of money and material goods by the host may be overwhelming in relation to what he truly can afford. I have talked with American students who accepted gestures of extraordinary hospitality from host nationals who were digging very deep into their pockets in order to be especially welcoming. The question of when to accept and when to decline is very delicate, and the question of *how* to decline in a culturally appropriate way may be especially perplexing. In any case, the visitor should keep in mind that such acts may show a far greater sacrifice in the host country than they would have reflected back home.

Conversely, a gesture which would seem to imply unusual generosity back home may be commonplace in the host culture. Often, visitors to the U.S. are delighted, but surprised, when Americans loan them cars for a few days. Such loans would be much more significant in their home country than in the U.S., where many families have more than one car. It is worth some careful thought when you experience the reaction, "They are so generous!"

RECIPROCAL RED FLAGS

A third type of warning signal occurs when the visitor finds host nationals reacting in unexpected ways to his behavior. When the reaction of culturally different people to one's usual behavior is one of anger, surprise, or laughter, it is possible that one has done something *unusual* in the terms of the host culture. These reactions of one's hosts are what I call "reciprocal red flags."

Reciprocal Red Flag #1: "They are ANGRY."

A study-abroad program director in England regularly asks her students, "Has anybody become angry at you this week?" The students sometimes recall cases in which someone did get angry at them, and begin a cultural analysis to attempt to understand what they had done that was inappropriate in England. A discussion of these incidents with the program director often leads to a better understanding of the students' native cultures as well as of English culture.

A Frenchwoman working in California tells of the following incident. She was driving on a large highway when she saw a police car behind her with a bright red light turned on. She wondered what was happening, but kept on driving. In France the police always drive beside a car and signal the driver if they want the car to stop. Since the police behind her did not do this, she kept driving. Only when the police car turned on its siren did she pull over and stop. She was puzzled when the police officer was angry at her. Thinking back on the incident later, however, she could see that her behavior, which made perfectly good sense according to French rules, was not appropriate from the point of view of a California policeman.

When a host national gets angry, it is a good idea to start thinking. Many of us tend to stop thinking and to react emotionally when someone becomes angry at us. But even if one has not learned to inhibit his emotional reaction, he still can use it as a signal to begin a systematic cultural analysis in order to better understand what went wrong.

Reciprocal Red Flag #2: "They are SURPRISED."

When living in France in 1978, I opened a checking account in a French bank. I casually asked the bank manager, "What do you do if I write a check for which there is no money in the bank?" The banker looked very, very surprised, paused for about 15 seconds, cleared his throat, and said, in a severe tone of voice, "I certainly hope that will never happen!" I tried to reassure him that I didn't intent to let it happen, and let the subject drop. Some time later, I asked some French friends why this was such a surprise to the banker. I learned that "bouncing a check" is much more serious in France than in the U.S. To do so is a criminal offense. In this situation, I was able to use the reciprocal red flag, "They are surprised," as a cue to start a careful analysis, and consequently the experience was educational.

Reciprocal Red Flag #3: "They are LAUGHING at Me."

It is likely that at some point a sojourner in a new culture will behave in what seems a perfectly normal way, and others will burst out laughing. There are two common reactions to this experience: One may feel humiliated and hurt, or one may be able to laugh with the others, even before understanding the humor of the situation. Later, the visitor may be able to find out what made his or her hosts laugh.

A Norwegian girl went to France as part of the AFS exchange program and lived with a French family for a year. A few days after her arrival, the French mother served artichokes to start the dinner. The Norwegian, who had never seen such a thing, picked up a knife and fork and tried to attack it. The family began to laugh.

How a person reacts to such an experience depends on many factors. But if the visitor can manage to laugh with the hosts, and to explain the perfectly natural fact that certain things are unfamiliar, the experience can be a very positive one. Possibly, a little later, the visitor will be able to put himself in their shoes, and to imagine what the situation must have looked like from their point of view.

WHAT TO DO AFTER SEEING THE RED FLAG

The basic thrust of this essay has been that the sojourner can use his or her own reactions, and those of others, as warning signals, or red flags, to prompt the beginning of a cultural analysis. This means that he or she can start thinking about cultural differences, that is, about the possible differences in the meaning of similar behaviors in the home and host cultures. Sometimes one will be able to figure things out alone. But especially in the first few months it is helpful to have some host nationals join in the investigation. Perhaps the best sort of people are host nationals who have themselves lived in other cultures, or those who have previously stayed in the sojourner's country. They will have encountered many of the same differences that the visitor is seeing and will be able to aid in understanding the point of view of the local people.

Talking with other foreigners can help, too. It might be a good idea to start or join a group of people from various cultures who meet to discuss their cross-cultural experiences. It will often happen that people from various cultures will have quite different perceptions of the same host culture. By comparing these perspectives, one can gain an improved understanding of the situations that have been detected by using the "red flags." For example, English people living in France get upset because the French "don't know how to stand in line." This is a major source of annoyance to them. It helps to enlarge their perspective if they talk with Italians living in France. Several Italians with whom I spoke were vociferous in their objections to the way the French behave in lines: "They spend their life in lines, always queueing! What a bore! It's so dead! I prefer the way we handle such situations in Italy. There things are more sporting, and you can get things done more quickly!"

A tactic that may help one to understand both the home and host cultures is to look for parallels between them when a red flag occurs. For example, many Americans get upset when traveling in Mexico because a small bribe, *la mordida*, is sometimes required to get things done. The Americans are likely to feel a distinct moral superiority, and to condemn their hosts. It would help in this situation for the Americans to reflect on the various mechanisms that exist in the U.S. to help get things done more efficiently. Bribes are not common. But many Americans think nothing of calling on a friend who works in an office when they need something done by that office, or using a "connection" to get a job, or of having a friend help in buying something at a lower price. Such tactics for obtaining special privileges are common in the U.S., and they may serve a purpose somewhat similar to that played by *la mordida* in other countries. The person who has looked for parallels in the two countries may make progress in understanding both.

Seeing a red flag is just the beginning. Even when a red flag lets one know that a cultural difference is operating, it may not be simple to bring that difference to light and to understand the differing values and patterns of behavior that are involved. The process is a little like working a crossword puzzle—the more parts one has answered, the easier it is to answer the remainig ones. But, at the beginning, it is often very difficult to get started. This is why I am suggesting that recently arrived sojourners should discuss perplexing situations with others, and should look for parallels within their own home cultures.

If we overlook cultural differences and interpret another individual's behavior according to our own cultural rules, drastic errors are likely to occur sooner or later. To some extent, such errors are bound to happen; no one can know every subtle detail of a new culture when he first arrives, regardless of how much investigating he has carried out beforehand. But careful use of our own subjective reactions as warning signals, or red flags, can help to more rapidly reduce the amount of miscommunication and misunderstanding between ourselves and our hosts.

Resource IV-C

An Activity for Building Intercultural Skills

Editor's Introduction: The following activity was developed to convey to students the findings of two Canadian researchers regarding skills that are especially valuable for intercultural sojourners. Frank Hawes and Daniel Kealey of the Canadian International Development Agency discovered that four specific interpersonal skills were consistently related to success for CIDA professionals who were on long assignments in foreign countries in the developing world. These skills were (1) flexibility and openness, (2) ability to accurately perceive the needs and feelings of others, (3) respect for others, and (4) ability to build and maintain relationships. Hawes and Kealey also stressed that the successful sojourner is one who enters the foreign environment with positive but realistic expectations. Their final report, published in 1979, is entitled Canadians in Development. An Empirical Study of Adaptation and Effectiveness on Overseas Assignment: Technical Report. *While supplies last, a copy may be obtained without charge from the Briefing Center, Canadian International Development Agency, 200 Promenade du Portage, Hull, Quebec K1A 0G4, Canada. The activity below is recommended for use with students soon after their arrival in the host country. (Part I, which concerns expectations, is likely to be profitable regardless of whether the students have or have not begun their homestay.) The activity also could be employed during a pre-departure orientation program. Potential users are alerted to the fact that the four case studies need to be re-written to make them appropriate for country-specific use.*

SUCCESS AS AN INTERCULTURAL SOJOURNER

Objectives:

1. To inform the students that two basic factors are believed critical to a successful intercultural experience: positive but realistic expectations, and skill in interpersonal relations;
2. To provide an opportunity for the students to think empathetically about the expectations that their respective host families have concerning them and the sojourn experience;
3. To encourage the students to think about ways in which their skills in interpersonal relations may prove useful in their adjustment to their new family and community; and
4. To inform the students that findings by Canadian researchers confirm that four specific interpersonal skills—flexibility, empathy, respect, and the ability to build relationships—are useful in the successful adjustment of intercultural sojourners.

Materials:

1. Flipchart or blackboard
2. Marking pen or chalk (for group leader)
3. Pencils or pens (at least one per student)
4. Blank paper (two or three sheets for each student)
5. Copies of the students' materials (one question sheet for each student; at least one copy of the set of case studies for each discussion group)

Time Required: At least 1½ hours, structured as follows:

Part I: Host Families' Expectations — 35 to 45 minutes

Part II: Four Case Studies — 35 to 45 minutes

Part III: Skills for a Successful Sojourn — 20 to 30 minutes

PART I: HOST FAMILIES' EXPECTATIONS

Step 1: Introduction of "Success as an Intercultural Sojourner"

Begin by noting that the underlying purpose of the entire orientation program is to increase the likelihood that each program participant will be successful during his or her experience as an intercultural sojourner.

Explain that the meaning of success in terms of an intercultural sojourn is a topic of frequent debate when volunteers and staff members of AFS get together. A minimum definition of success in this context, however, probably includes at least the following:

1. The ability to adjust, eventually, to the different habits of thought and patterns of behavior that one encounters in the host community.
2. The ability to profit from the sojourn experience in terms of increased knowledge, accelerated maturity, improved personal skills or characteristics, or in other ways.

Point out that two factors are believed to be critical to a successful intercultural experience:

1. Positive but realistic expectations.
2. Skill in interpersonal relations.

Much of what has happened already during the orientation program has been directed at helping each student build positive but realistic expectations. During this orientation session, the students will think once more about expectations—those of their host family—and will then think about certain interpersonal skills that are likely to prove valuable to them as intercultural sojourners.

Step 2: Imagining the Expectations of Host Family Members

Direct the students to examine the single-page question sheet. This sheet encourages them to imagine a few of the positive and negative expectations that members of their respective host families have about them (the students) and about their sojourn in the home.

Explain that in answering the questions, the students will be making use of a valuable interpersonal skill, empathy. Empathy is the ability to put yourself, mentally, in another person's shoes. Empathy is not based wholly on emotion, but involves rational thought based on whatever is known about the situation at hand. Most of the students already know something about their host families through telephone chats or exchanges of letters, and they should make use of this knowledge as they answer the questions.

Ask the students now to complete the question sheet. Each student is to work alone. Allow between 5 and 10 minutes for them to complete this task.

Step 3: Discussing the Expectations of Host Family Members

Ask the students to share what they wrote regarding the positive expectations of one of their host parents. Jot these down on the blackboard or flipchart. When an expectation is added that is similar to one previously listed, indicate its repetition with a check. If appropriate, spend a few minutes discussing the similarities and differences of the positive expectations attributed to the host parents.

Continue as above with respect to...

1. the negative expectations of the host parents;

2. the positive expectations of the host sibling nearest in age; and
3. the negative expectations of the host sibling nearest in age.

Step 4: Summarizing the Host Family Expectations Exercise

Ask the students whether an appreciation of the probable expectations of the members of their respective host families will make any difference in their own attitudes and behaviors as they begin their homestay.

Ask whether anyone will volunteer to explain how he intends to modify his behavior as a result of imagining the expectations of host family members. For the remainder of the 35 to 45 minutes allowed for Part I, discuss any explanations that are offered.

PART II: FOUR CASE STUDIES

Step 1: Introduction of the Four Case Studies

Call to the students' attention the four case studies. Note that each of these case studies tells the story of a student who found himself or herself in difficulty during the sojourn experience, but who successfully overcame this difficulty because he or she possessed and used a certain interpersonal skill.

Explain that one of the principal benefits that a student can derive from an intercultural sojourn is to discover that he or she possesses certain interpersonal skills. The sojourner also can learn certain *new* interpersonal skills as a result of having to face difficult interpersonal situations during the course of the sojourn. The objective of this exercise is for the students to think together about the interpersonal skills that may prove useful in their adjustment to their new family and community.

> Note: It may be useful for you to know that the four case studies were written in an attempt to illustrate four specific interpersonal skills that were found through recent research to be valuable in the adaptation and effectiveness of intercultural sojourners. You may or may not wish to share this information with the students at this time. The identity and the definition of the four skills will be revealed later.

Step 2: Small Group Discussions

Divide the students into two groups of equal or nearly equal size. Assign case studies #1 and #2 to one of the groups; assign case studies #3 and #4 to the other group. If you have a large number of students, divide them into four groups and assign one case study to each group.

Instruct each group to read and discuss the case study or studies that it has been assigned. Each group is to be ready to report back in about 15 minutes. Explain that each group will be asked to discuss the nature of the interpersonal skill(s) that the AFS student used to overcome the difficulty in his or her sojourn. (This will entail also a brief recounting of the story presented in the case study.)

Direct the groups to go to opposite sides of the room or, if possible, to separate rooms for their discussions. Call them back after about 15 minutes.

Step 3: Reports by the Small Groups

Bring all the students back together into one large group. Ask a representative from one of the small groups to report on its case study. The person giving the report should...

1. tell the story of the AFS student as presented in the case study; and
2. mention the interpersonal skill or skills that helped the student deal with the difficulty that he or she faced during the sojourn.

As specific interpersonal skills are mentioned during the report, write them on the flipchart or blackboard. When the report is finished, involve the entire group in a discussion of the skill or skills that arose out of the first case study.

Using this same procedure, proceed through the reports and discussions pertaining to the other three case studies.

Step 4: Presentation of Research Findings

If you haven't done so already, inform the group that the four case studies were written in an attempt to illustrate four specific interpersonal skills that researchers found to be valuable in the adaptation and effectiveness of intercultural sojourners.

Explain that the study that led to this discovery was carried out by Frank Hawes and Daniel Kealey of the Canadian International Development Agency, and was reported in a document entitled *Canadians in Development: An Empirical Study of Adaptation and Effectiveness on Overseas Assignment*, published in 1979. Hawes and Kealey identified these four interpersonal skills:

1. FLEXIBILITY: Openness to the ideas and beliefs of others. Case study #1 was intended to illustrate this skill.
2. EMPATHY: Accurately perceiving the needs and feelings of others. (Hawes and Kealey called this "listening skill.") Case study #2 was intended to illustrate this skill.
3. RELATIONSHIP BUILDING: Making friends and keeping them; friendliness, trustworthiness, and cooperation. Case study #3 was intended to illustrate this skill.
4. RESPECT: Responding to others in a way that shows them that they are valued. Case study #4 was intended to illustrate this skill.

Mention also that Hawes and Kealey, in the same study, concluded that positive but realistic expectations is another critical factor in the success of an intercultural sojourn.

PART III: SKILLS FOR A SUCCESSFUL SOJOURN

Step 1: General Discussion About Skills for a Successful Sojourn

Open the floor at this time for general discussion about various skills and personal characteristics that may promote success for any intercultural sojourner. Here are some questions you could raise as a way of getting this discussion going:

1. "How were your ideas different from those of Hawes and Kealey?"
2. "Can you think of another important interpersonal skill or personal characteristic that Hawes and Kealey did not include?"

3. "Of all the skills and personal characteristics discussed during this session, which one do you think is the most important one for intercultural success?"
4. "How would you define a successful intercultural experience? What skills or personal characteristics would you need to be successful according to your definition?"
5. "How have your personal ideas changed as a result of our discussions about interpersonal skills and a successful experience?"

Step 2: Wrap-up of the Entire Session of Sojourner Success

Direct the students to list and briefly define up to six interpersonal skills or personal characteristics that seem a good basis for success as an intercultural sojourner. Each student should use paper and pencil to develop his or her own list and definitions, and to write his or her own private thoughts about each item on the list. Stress that no one will be asked to reveal what he or she has written as a part of this orientation session, but that the students may, *if they wish,* discuss what they have written with each other later on.

Ask the students now to complete their lists, working silently and alone. Allow a minimum of 10 minutes for them to complete this task. A student who has completed a list of at least three items, and who indicates that he or she has no more to write, may leave the room individually and quietly.

STUDENTS' MATERIALS FOR "SUCCESS AS AN INTERCULTURAL SOJOURNER"

Question Sheet for Use in Part I

Editor's note: The following four questions should be retyped on one page. Ideally, the four questions should be spaced out on the page so that the students have room to write a response directly under each question; allow at least five centimeters (about two inches) for this purpose under each question. Use a title such as "Possible Expectations of Host Family Members."

1. Imagine that you are one of your host parents. What is a positive expectation that you have about the AFS student you are about to receive into your home?

2. Imagine that you are one of your host parents. What is a negative expectation that you have about the AFS student you are about to receive into your home?

3. Imagine that you are your host brother or sister nearest in age. What is a positive expectation that you have about the AFS student who will soon share your family life?

4. Imagine that you are your host brother or sister nearest in age. What is a negative expectation that you have about the AFS student who will soon share your family life?

Case Studies for Use in Part II

Editor's note: The following four case studies were specifically developed for use with students participating in the U.S.A. Program (an intra-U.S. exchange). Even in translation, they are not suitable in their present form for use outside the U.S.A., and they probably should not be used by AFS/U.S. with students from other countries. The case studies below are presented as samples or models on the basis of which a new set of four case studies can be written by users in various countries. Writers of new case studies should note, however, that Part II of the exercise depends upon these case studies' illustrating the successful use of specific interpersonal skills. *Case*

study #1 must illustrate flexibility; case study #2 must illustrate empathy; case study #3 must illustrate relationship building; and case study #4 must illustrate respect. The stories may change, but the successful use of these four skills must be the focus, respectively, of the four case studies.

Case Study #1: Sue lived just north of San Francisco. Her parents had settled there because they had been attracted by the relaxed pace of living. The people there had liberal political views and a sense of social and personal experimentation. Sue's parents weren't "hippies," but they were broadminded and interested in an unconventional life style. Thus, as Sue grew up, she had been made to observe relatively few limits.

As a U.S.A. Program Participant, Sue found herself on a farm in Pennsylvania. Her host family, she soon discovered, seemed hemmed in by limits on all sides. They couldn't leave the farm for more than a few hours because the animals had to be fed. A round of daily, monthly, and seasonal chores—beginning at 4:30 in the morning—enslaved them to clock and calendar. They were conventional and conservative in their outlook on life. They were also devoutly religious in a way that Sue, at first, found impossible to comprehend.

The abrupt change in values and lifestyles was almost too much for Sue. But somehow, she persisted. Perhaps it wasn't grit and determination that got her past that first month on the farm, but rather that she began to notice that this limited, conventional lifestyle worked for her family. Taken on their own terms they were good people, proud of their contribution to community and society, satisfied with their lot in life, and skillful at what they did. They didn't view their lives as limited. Even their religious beliefs served them well and made sense in the total context of their lives. In time, Sue developed a real feeling of admiration for her hosts.

Case Study #2: George loved children, but he didn't have any younger brothers or sisters. When his Aunt Fran came to visit with her children, George quite happily entertained and romped with them throughout the day. Applying for the U.S.A. Program, George requested a host family with small children.

He got exactly what he wanted—a family with three boys, one aged five, the twins aged two-and-a-half. They were intelligent kids, curious about everything and into everything in the house. They were noisy, full of mischief, and extremely energetic. George loved it! He got them up in the mornings (if they didn't get him up first) and played with them every evening before supper. On the weekends, he often did projects with them or took them on excursions.

George's host mother was a well-educated professional woman who had deliberately chosen to interrupt her career to be a full-time mother to the boys. George respected her for that. What he couldn't get used to was the way she seemed to ignore him (and her husband) in the evenings. As soon as the boys were in bed, she disappeared into her room, curled up in a comfortable chair, and lost herself in an escapist novel. She seemed impervious to all but the most determined interruption. George found this hard to take. But he tried to understand by putting himself, mentally, into her shoes. And he began to appreciate that an entire day—day after day—with those kids would be enough to exhaust just about anyone. For George, the boys were a diversion. For his host mom, they were a full-time responsibility, one that stretched to the limit her willingness and ability to deal with people by day's end. George decided to respect his host mother's need for solitude in the evenings.

Case Study #3: Betsy's family always had lived in the same community, and many of Betsy's classmates had been her friends for ten years or more. The U.S.A. Program was right for Betsy because it enabled her to see another part of the world without being separated from her friends for too long.

In her host community, Betsy found that for the first time in her life she was an outsider. Sure, a few of her new classmates had introduced themselves, and faces in the school hallway began to look familiar. People smiled and said, "Hello," as they passed. But all this was terribly superficial. Would anyone miss her if she vanished from the face of the earth? Something had to be done; Betsy couldn't bear a semester without friends.

Betsy thought her problem through carefully. If they won't go beyond the polite formalities, she reasoned, then I will. It wasn't easy. She never had thought about making friends before; friends always simply had been there. But, as she thought about it, it seemed that taking the initiative was only the first step. Being friendly wouldn't be enough; she had to be prepared to be a good friend, too—cooperative, trustworthy, and reliable. And she would have to be careful not to slip over into being merely demanding and clinging toward others. So Betsy began by identifying a few classmates who, in some way, seemed "her kind of people." She went out of her way to walk with them in the halls; she sought them out in the cafeteria; she joined a couple of extracurricular activities in which they were involved; and she made a point of asking them to "show her the ropes" about the school. In most cases, her approach worked. By the end of the semester, she was as attached to several new friends as to her old friends back home.

Case Study #4: Gloria was fascinated by "beautiful people." She read both *Teen* and *Seventeen* magazines, and she spent a lot of time doing Jane Fonda's exercises, caring for her clothes and hair, and generally keeping herself one of the most attractive girls at her high school.

As a U.S.A. Program participant, Gloria became a member of a host family with two children, Jane and Bob. One thing about her host siblings struck Gloria from the moment she first saw them—they were anything but beautiful. Bob had endured several operations to correct a harelip, but the defect still was noticeable. Jane was somewhat overweight and definitely not a fashion plate. Neither of them seemed very interesting. Bob was mostly interested in fire fighting, and spent most of his time at the local volunteer fire department. Jane was a "special education" student at the high school, and Gloria knew what *that* meant. Even though she felt guilty about it, Gloria thought to herself: A whole semester with these two?

But something intervened that Gloria hadn't counted on. Jane and Bob really seemed to like having her around. They didn't seem threatened by her beauty and intelligence; rather, they were devoted to helping her feel at home in the school and community, and to sharing with her portions of their lives that they thought she might find interesting and enjoyable. They respected Gloria for what she was. And before very many weeks had passed, Gloria found herself accepting Bob and Jane on their own terms, valuing them as friends and siblings in a way that would have been inconceivable to her on the day she met them. By the time the semester was over, a strong bond of mutual respect had developed between Gloria and her host brother and sister, and Gloria recognized that she had learned something useful from them about human relations.

Resource IV-D — *Some Theatrical Techniques for Cross-Cultural Training*

Editor's Introduction: We are indebted to Armando de Negri Filho, an AFS returnee and active volunteer in Porto Alegre, Brazil, for bringing the following material to our attention. While working to improve the orientation programs offered in his area of Brazil, he found useful some unusual theatrical techniques developed by the well known Latin American dramatist, Augusto Boal. Boal's book, Teatro de Oprimido, *was published originally in Spanish (Ediciones de la Flor, Buenos Aires) in 1975, and soon thereafter in Portuguese (Civilização Brasileira, Rio de Janeiro), Italian (Feltrinelli, Milan), English (Pluto Press, London; Urizen Books, New York), and French (François Maspero, Paris).* Theater of the Oppressed *(the book's English title) is largely devoted to suggesting dramatic techniques useful in the struggle to improve the conditions of powerless and poverty-stricken workers and peasants. As part of the development of these techniques, Boal participated during 1973 in* Operación Alfabetización Integral, *a literacy campaign in Peru that employed the methods of the noted Latin American educator, Paulo Freire. In one chapter of his book, Boal describes his personal experiences as a participant in that campaign, and the...*

> *various experiments we made in considering the theater as language, capable of being utilized by any person, with or without artistic talent. We tried to show in practice how the theater can be placed at the service of the oppressed, so that they can express themselves and so that, by using this new language, they can also discover new concepts.*

Examining Boal's book, we were soon convinced that his techniques were potentially useful to the developers and facilitators of cross-cultural training programs, especially programs for exchange students and other expatriates already living in the host country. Clearly, Boal did not have cross-cultural training in mind when he wrote Theater of the Oppressed. *What he has done, nevertheless, is to develop a technique whereby individuals can work out, using drama, the conflicts and problems they are encountering in their relationships with others, be those others members of the ruling class (Boal's main concern) or members of their host families, students or teachers in their school, or residents of their host community (our main concern). Readers should approach the following excerpts from the chapter entitled "Poetics of the Oppressed" not as step-by-step procedures for cultural training, but rather as an innovative method that they may be able to adapt in order to promote sojourner adjustment and intercultural learning. AFS is indebted to Pluto Press (105A Torriano Avenue, London NW5 2RX, England, U.K.) for granting permission for these excerpts to be reprinted here.*

THE THEATER AS LANGUAGE

In order to understand this *poetics of the oppressed* one must keep in mind its main objective: to change the people — "spectators," passive beings in the theatrical phenomenon — into subjects, into actors, transformers of the dramatic action. I hope that the differences remain clear. Aristotle proposes a poetics in which the spectator delegates power to the dramatic character so that the latter may act and think for him. Brecht proposes a poetics in which the spectator delegates power to the character who thus acts in his place but the spectator reserves the right to think for himself, often in opposition to the character. In the first case, a "catharsis" occurs; in the second, an awakening of critical consciousness. But the *poetics of the oppressed* focuses on the action itself: the spectator delegates no power to the character (or actor) either to act or to think in his place; on the contrary, he himself assumes the protagonic role, changes the dramatic action, tries out solutions, discusses plans for change — in short, trains himself for real action. The liberated spectator, as a whole person, launches into action. No matter that the action is fictional; what matters is that it is action!

[The Theater as Language] is divided into three parts, each one representing a different degree of direct participation of the spectator in the performance. The spectator is encouraged to intervene in the action, abandoning his condition of object and assuming fully the role of subject.

Part One: Simultaneous Dramaturgy

This is the first invitation made to the spectator to intervene without necessitating his physical presence on the "stage."

Here it is a question of performing a short scene, of ten to twenty minutes, proposed by a local resident, one who lives in the *barrio*. The actors may improvise with the aid of a script prepared beforehand, or they may also compose the scene directly. In any case, the performance gains in theatricality if the person who proposed the theme is present in the audience. Having begun the scene, the actors develop it to the point at which the main problem reaches a crisis and needs a solution. Then the actors stop the performance and ask the audience to offer solutions. They improvise immediately all the suggested solutions, and the audience has the right to intervene, to correct the actions or words of the actors, who are obligated to comply strictly with these instructions from the audience. Thus, while the audience "writes" the work the actors perform it simultaneously. The spectator's thoughts are discussed theatrically on stage with the help of the actors. All the solutions, suggestions, and opinions are revealed in theatrical form. The discussion itself need not simply take the form of words, but rather should be effected through all the other elements of theatrical expression as well.

This form of theater creates great excitement among the participants and starts to demolish the wall that separates actors from spectators. Some "write" and others act almost simultaneously. The spectators feel that they can intervene in the action. The action ceases to be presented in a deterministic manner, as something inevitable, as Fate. Man is Man's fate. thus Man-the-spectator is the creator of Man-the-character. Everything is subject to criticism, to rectification. All can be changed, and at a moment's notice: the actors must always be ready to accept, without protest, any proposed action; they must simply act it out, to give a live view of its consequences and drawbacks. Any spectator, by virtue of being a spectator, has the right to try his version — without censorship. The actor does not change his main function: he goes on being the interpreter. What changes is the object of his interpretation. If formerly he interpreted the solitary author locked in his study, to whom divine inspiration dictated a finished text, here on the contrary he must interpret the mass audience, assembled in their local committees, societies of "friends of the *barrio*," groups of neighbors, schools, unions, peasant leagues, or whatever; he must give expression to the collective thought of men and women. The actor ceases to interpret the individual and starts to interpret the group, which is more difficult and at the same time much more creative.

Part Two: Image Theater

Here the spectator has to participate more directly. He is asked to express his views on a certain theme of common interest that the participants wish to discuss. The participant is asked to express his opinion, but without speaking, using only the bodies of the other participants and "sculpting" with them a group of statues, in such a way that his opinions and feelings become evident. The participant is to use the bodies of the others as if he were a sculptor and the others were made of clay: he must determine the position of each body down to the most minute details of their facial expressions. He is not allowed to speak under any circumstances. The most that is permitted to him is to show with his own facial expressions what he wants the statue-spectator to do. After organizing this group of statues he is allowed to enter into a discussion with the other participants in order to determine if all agree with his "sculpted" opinion. Modifications can be rehearsed: the spectator has the right to modify the statues in their totality or in some detail. When finally an image is arrived at that is the most acceptable to all, then the spectator-sculptor is asked to show the way he would like the given theme to be; that is, in the first grouping the *actual image* is shown, in the second the *ideal image*. Finally he is asked to show a *transitional image,* to show how it would be possible to pass from one reality to the other. In other words, how to carry out the change, the transformation, the revolution, or whatever term one wishes to use. Thus, starting with a grouping of "statues" accepted by all as representative of a real situation, each one is asked to propose ways of changing it.

This form of image theater is without doubt one of the most stimulating, because it is so easy to practice and because of its extraordinary capacity for making thought *visible*. This happens because use of the language idiom is avoided. Each word has a denotation that is the same for all, but it also has a connotation that is unique for each individual. If I utter the word "revolution," obviously everyone will realize that I am talking about a radical change, but at the same time each person will think of his or her "own" revolution, a personal conception of revolution. But if I have to arrange a group of statues that will signify "my revolution," here there will be no denotation-connotation dichotomy. The image synthesizes the individual connotation and the collective denotation. In my arrangement signifying revolution, what are the statues doing? Do they have

weapons in their hands or do they have ballots? Are the figures of the people united in a fighting posture against the figures representing the common enemies; or are the figures of the people dispersed, or showing disagreement among themselves? My conception of "revolution" will become clear if, instead of speaking, I show with images what I think.

In image theater other techniques can be used:

1) Each participant transformed into a statue is allowed one movement or gesture, and only one, each time a signal (like clap of hands) is given. In this case the arrangement of images will change according to the individual desire of each participant.

2) The participants are first asked to memorize the ideal image, then to return to the original, actual image, and finally to make the movements necessary to arrive again at the ideal image—thus showing the group of images in motion and allowing the analysis of the feasibility of the proposed transitions. One will then be able to see if change occurs by the grace of God or if it is brought about by the opposing forces operating within the very core of the group.

3) The sculptor-participant, once his work is finished, is asked to try to place himself in the group he has created. This sometimes helps the person to realize that his own vision of reality is a cosmic one, as if he were a part of that reality.

The game of images offers many other possibilities. The important thing is always to analyze the feasibility of the change.

Part Three: Forum Theater

This is the last degree and here the participant has to intervene decisively in the dramatic action and change it. The procedure is as follows: First, the participants are asked to tell a story containing a problem of difficult solution. Then a ten- or fifteen-minute skit portraying that problem and the solution intended for discussion is improvised or rehearsed, and subsequently presented. When the skit is over, the participants are asked if they agree with the solution presented. At least some will say no. At this point it is explained that the scene will be performed once more, exactly as it was the first time. But now any participant in the audience has the right to replace any actor and lead the action in the direction that seems to him most appropriate. The displaced actor steps aside, but remains ready to resume action the moment the participant considers his own intervention to be terminated. The other actors have to face the newly created situation, responding instantly to all the possibilities that it may present.

The participants who choose to intervene must continue the physical actions of the replaced actors; they are not allowed to come on the stage and talk, talk, talk: they must carry out the same type of work or activities performed by the actors who were in their place. The theatrical activity must go on in the same way, on the stage. Anyone may propose any solution, but it must be done on the stage, working, acting, doing things, and not from the comfort of his seat.

The truth of the matter is that the spectator-actor practices a real act even though he does it in a fictional manner. Within its fictitious limits, the experience is a concrete one. Here the cathartical effect is entirely avoided. We are used to plays in which the characters make the revolution on stage and the spectators in their seats feel themselves to be triumphant revolutionaries. Why make a revolution in reality if we have already made it in the theater? But that does not happen here: the rehearsal stimulates the practice of the act in reality. Forum theater, as well as these other forms of a people's theater, instead of taking something away from the spectator, evoke in him a desire to practice in reality that act he has rehearsed in the theater. The practice of these theatrical forms creates a sort of uneasy sense of incompleteness that seeks fulfillment through real action.

V Resources for Post-Return Orientations

A. Using Drama with Students and Natural Families

Resource V-A

Using Drama with Students and Natural Families

Editor's Introduction: As shown by research over the past decade, readjustment to the home culture can be as difficult and lengthy a process as adjustment to the host culture. In fact, Australian researcher Stephen Bochner has concluded that sojourners who are most successful in adjusting to the host culture tend to be the least *successful in readjusting after their return home.[1] AFS/Japan is one of a growing number of AFS national offices that are taking more seriously their responsibility to help students and their natural parents cope with the shock of the students' return home. (See also Section II of this handbook.) We were attracted by Japan's use of a short and amusing dramatic presentation as the centerpiece of its post-return program. This skit illustrates some of the most common sources of friction between recent returnees and their relatives, and serves as the basis for discussion sessions, held separately for students and family members, during which these and other problems can be aired and possible ways of coping suggested. By holding this "re-orientation" session immediately upon the students' return, AFS/Japan guarantees that every student and (in most cases) at least one member of every natural family (who have come to meet the students and take them home) receive information and advice about the problems of re-adjustment.*

RE-ORIENTATION PROGRAM FOR STUDENTS AND NATURAL FAMILY MEMBERS

Objectives:

With respect to students *and* natural family members:

- To increase awareness of re-entry shock;
- To assist in facing re-entry shock positively;
- To inform regarding students' personal growth and change during the intercultural homestay; and
- To prepare with strategies for readjustment.

Who and When:

This activity should be used with students immediately following their return to the home country, and with the members of their natural families who have come to meet the students and take them home.

Materials:

- Theater or other area where a skit can be presented and seen by a large group
- Areas suitable for many small group discussions (students) and one large group session (natural family members)
- Props, costumes, sets, and other paraphernalia required for the skit (to be determined after the skit is written)

Resource Persons:

Returnees from previous years and/or other knowledgeable volunteers are needed to lead several simultaneous small group discussions for the students. National office staff and/or knowledgeable volunteers, plus representatives from at least one former natural family, are needed to lead the session for family members. Some of these resource people must be willing to rehearse and present the skit.

Time Required:

Approximately 4 hours.

Preparation:

Post-return adjustment problems vary according to the identities of *both* the sending country and the hosting country. The skit included in the following material was developed specifically to depict the problems of Japanese students who had

[1] *Bochner, Stephen. "The Mediating Man and Cultural Diversity." In Richard Brislin (Ed.),* Culture Learning: Concepts, Applications, Research. *University Press of Hawaii, Honolulu, 1977.*

sojourned in the U.S.A. An appropriate skit should be newly developed for any other application of this post-return program.

PROCEDURES:

Step 1: Meet the students upon their arrival. Handle individual problems and concerns as necessary. If students have arrived during late afternoon or evening, house them overnight at an appropriate location at or near the orientation site; begin with Step 2 on the following morning.

Step 2: Have the students meet and greet their natural family members who have come to take them home.

Step 3: Bring together all students and all natural family members in a theater or similar large area. Students and family members may sit together.

Step 4: Give "Welcome Home" speech, including an overview of some of the problems associated with re-entry shock and readjustment to the home culture.

Step 5: Present skit illustrating the problems of re-entry shock and readjustment to the home culture. (See sample skit prepared by AFS/Japan in the box below.)

RE-ORIENTATION SKIT PREPARED BY AFS/JAPAN

Characters: Chiaki, the AFS returnee
Tsugiko, Chaiki's mother
Susumu, Chiaki's brother
Masayo, Chiaki's aunt (Tsugiko's sister)
Setsuko, Chiaki's cousin (Tsugiko's niece)

Setting: Living room of Japanese home. The door of the house and the door of Chiaki's room open on to this living room. Disco music is heard playing rather loudly from Chiaki's room. The skit begins when the doorbell rings.

Tsugiko: (Enters, opens door to find Masayo and Setsuko) Oh, hello. Come on in.

Masayo: Hi. I was in the neighborhood, so I thought I'd drop by for a visit.

Setsuko: (As she and Masayo enter) Hello.

Tsugiko: (Calls toward Chiaki's room) Chiaki, your Aunt Masayo and Setsuko are here.

Chiaki: (Enters wearing shorts, an American T-shirt, lots of jewelry, and so forth. She is dancing and chewing gum. She dances over to Setsuko, hugs her, and speaks in a loud voice.) It's been such a long time! How've you been?

Setsuko: (Jumps back in astonishment) And you? How've you been? You sure have *changed!*

Tsugiko: (Staring disgustedly at Chiaki) What in the world are you wearing?! Can't you at least put on something a little more decent when we have guests over? Get rid of that gum! You have no manners at all!

Chiaki: *Woops!* (She says this in English, then takes the gum from her mouth, wraps it in a wrapper and sticks it in her pocket. Masayo and Setsuko smile nervously as Chiaki continues.) Well, so what? It's so hot here! I can't stand it. When I was in America, every single day when it was hot, I just jumped in our swimming pool in the back yard. But here....

Setsuko: You had a swimming pool? How lucky! I suppose Americans really are rich!

Tsugiko: Chiaki, would you please go turn off that noisy music.

Chiaki: OK. OK. I was just having a little fun dancing. Setsuko, do you want to dance with me later?

Setsuko: Well..., but..., I've never really done it before. I don't really know how to dance.

Chiaki: (Exits in direction of music, turns it off, returns)

Masayo: (Watches Chiaki exit and return with an examining look) You sure have grown up, haven't you. I bet you're fluent in English, too.

Chiaki: Yeah, but ever since I've come back I've been forgetting all my English. It's scary, really, because, after all, at school here all they teach us is how to read and write.

Masayo: Setsuko, maybe you can learn English from Chiaki.

Setsuko: Yeah.

Masayo: But maybe that's not such a good idea. After all, Chiaki, you'll be taking the entrance exams in six months, so you'll probably be too busy.

Tsugiko: Yes, but all she ever does is fool around. She never studies. I really wonder what she did in the States! It seems like all she did was learn to fool around. What will people say if she doesn't pass the test?

Chiaki: Mom, c'mon, leave me alone! All you ever do is complain about me. I wish you'd try to see the positive side of things for once. I mean, after all, there is so much more to life than studying. Those are some of the things I learned about while I was with AFS, and, to tell you the truth, I think I've grown because of it. And besides, I don't care what other people say about me.

Tsugiko: (Astonished and annoyed) She thinks she's so mature now that she's gone abroad. She talks as if she knows about everything.

Masayo: Chiaki, you really must have had a lot of different experiences.

Chiaki: I did. I had a part-time job. I belonged to a club. I even went to church... and to a million parties.

Setsuko: Oh, I envy you. I wish I could go, too.

Chiaki: But now I can't do any of that anymore. After such a full year, I have to come back to be a normal, ordinary person. Now my AFS year seems as if it has become my 'good old days' already.

Masayo: I understand the AFS English-language exam is really hard to pass. Only smart people like Chiaki get to go. And I bet you really get a warm welcome.

Chiaki:	(Speaks seriously) There were, of course, chores that I had to do as a member of their family, but I really do feel indebted to so many people. Now that I'm back in Japan, I can't even show my appreciation. It's kind of sad... Hey, why don't we have a party tonight? My brother will be back soon, and Setsuko, you can spend the night, can't you? I'll set up the barbeque and I'll tell you all about America. There really doesn't seem to be anyone who really wants to sit down and listen to me.
Setsuko:	I'm sorry, but I don't think I can. I have a test tomorrow.
Chiaki:	It figures. That's all my friends at school say, too. All they ever talk about is study, study, *study*. They can't even think of anything else to say. They are so boring! That's why I hate Japanese schools.
Setsuko:	(Sullenly) Well, then, why didn't you stay over there and go to college in America?
Chiaki:	I would if I could. But AFS has a rule that says AFSers have to go back to their countries and stay there for two years. I swear, if it wasn't for this, I'd be there before you could count to three!
Tsugiko:	Every day she says the same thing over and over again. I wonder who you think you belong to, anyway, Chiaki . . . us or them?
Chiaki:	Japan is so crowded and people are always rushing around in a hurry. I feel like I'm going to suffocate to death here! Really, you'd feel the same way if you could live there for a while.
Susumu:	(Enters) Hi, I'm home.
Chiaki:	(Speaks in English) *Hi, there. Aunt Masayo and Setsuko are here.*
Susumu:	(After bowing to the visitors) Come on, quit speaking English.
Chiaki:	(Speaks in English) *Oh, c'mon! Why not? It's good for you.*
Masayo:	(Astonished) My goodness, you two speak English to each other?!
Susumu:	She says she's afraid of forgetting English so she uses me as a practicing board. I think she ought to just get out of here and go back to America. (Chiaki is taken aback. All motion stops on stage for several moments.)
Masayo:	Well, we must be going. Good-bye.
Setsuko:	Yes, I must study for my test. Good-bye.
	(Masayo and Setsuko exit through the front door and close it behind them. But they are still on stage.)
Setsuko:	I envy Chiaki!
Masayo:	Well, I'm sure she speaks fluent English . . . and she has become much more cheerful. But did you see what she was wearing?! And she used to be such a good, quiet, and shy girl. It's scary how much a person can change in just one year abroad!
	(Curtain falls as Setsuko and Masayo exit from stage.)

Step 6: Divide audience into two groups: students and natural family members. Send the family members all together to one area (or they may remain in the theater, if that is convenient). Further subdivide the students into small groups of five to ten members, and assign each small group to a group leader. Each small group then should be led by its leader to a pre-determined location.

Step 7: Natural family members all together, and students in their respective small groups, participate in discussions *based on the skit* according to the following outlines.

Step 7a: *Natural Family Members:* Discuss with the parents possible changes in their children's attitudes and behavior stemming from the intercultural experience. Give the parents ample opportunity to share their expectations and their concerns. Have present one or more former natural family members who can serve as resource persons and/or give short talks about the readjustment of their children and their (the parents') ways of coping with the difficulties involved. Encourage the parents of the newly returned students to put as little pressure as possible on their children regarding their education and other concerns, at least for a few months or until the students appear to have completed their readjustment. Finally, remind the parents that they should contact the national office or designated volunteers in their areas for advice and support, if needed, during the coming months.[2]

Step 7b: *Students (in Small Groups):* Discuss with the students the difference between the relatively superficial changes and the deeper personal growth that have both resulted from the intercultural experience. Give the students ample opportunity to share their fears and expectations about returning home. Clarify and amplify the information given during the "Welcome Home" speech regarding re-entry shock; point out that new returnees can adopt the strategies of fight, flight, and adaptation with respect to their home culture just as was possible a year (or two months) ago with respect to their host culture. Stress that every culture is valid and workable for its members, and the students' being able to see their home culture with "fresh eyes" does not necessarily make that culture any less valid and workable for them in the long run. Emphasize that considerable time may be required for them to "digest" and come to terms with their AFS experience, and to readjust to their home country. Review the educational goals that were discussed with the students during their pre-departure orientation: personal awareness, interpersonal development, intercultural understanding, and global awareness. Help the students consider what they can do now to continue growing in these ways. Finally, remind the students that they should contact the national office or designated volunteers in their areas for advice and support, if needed, during the coming months.[3]

Step 8: Bring the students and natural family members back together for a brief closing talk and/or ceremony marking the students' release from the AFS program. The closing talk might stress the need of AFS for new ideas, new volunteers and new sources of financial support.

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[2] *Editor's note: An alternative approach to dealing with the natural family members may be found in Activity IV-E, "Adjusting to My Returned AFSer," in the first volume (1981) of this handbook. This activity has been commented upon favorably by orientation leaders in a number of different countries.*

[3] *Editor's note: AFS/Japan has indicated that previous volumes of this handbook are useful in conducting the discussions with the students. Users of this resource may wish to consult the following:*

- *Activity V-A, "Getting Reacquainted," in the first volume (1981); this resource outlines a series of typical readjustment problems and possible solutions.*
- *Activity IV-A, "Cycles of Personal Adjustment," in the first volume (1981); this resource discusses fight, flight, and adaptation. For a somewhat different treatment, see Resource IV-C, "Three Types of Reaction to Culture Shock," in the third volume (1983).*
- *Section II, "Thinking About Orientation," in the first volume (1981); this essay presents an overview of the four educational goals: personal awareness, interpersonal development, intercultural understanding, and global awareness.*

VI Suggestions

A. Who Am I? Who Are You?

B. Slow Motion Race

C. The "Yes-No" Game

D. Marrying Tribes

E. Preparing for My Return Home

Section VI — Suggestions

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Editor's Introduction: In each edition of the AFS Orientation Handbook, *the "Suggestions" section offers to orientation facilitators a collection of ideas that may be useful in planning or running orientation sessions. The principal characteristics of these ideas is that they can be described in a few short paragraphs. In execution, however, they may require any amount of time to plan and carry out.*

Five suggestions appear on the following pages.

A. *"Who Am I? Who Are You?" was suggested by Pat Rickling, an Area Representative for AFS/U.S. in Florida.*

B. *"Slow Motion Race" was adapted from an idea found in Augusto Boal's* Theater of the Oppressed, *published by Urizen Books (New York) and by Pluto Press (London) in 1979. Boal's work was originally published in Latin America under the title* Teatro de Oprimido *in 1974.*

C. *"The Yes-No Game" was adapted from an orientation exercise used by AFS/Portugal.*

D. *"Marrying Tribes" was originally developed by the Munich local committee of AFS/Germany; the version herein was adapted from a description of the exercise that appeared in* EFIL Newsletter No. 40 *(Antwerpen, Belgium; November 24, 1982).*

E. *"Preparing for My Return Home" was suggested by Bettina Hansel of the AFS Research Department.*

VI-A: WHO AM I? WHO ARE YOU?

Group: Any in which the participants are not well acquainted with each other. (This exercise works best with a group of 24 or more members.)

Purpose: To have the participants get acquainted with each other.

Method: Give each participant a large piece of paper and markers or crayons. Tell them to divide the paper in half by drawing a horizontal line through the middle. Instruct them to use the top half of the paper to write their answers to the following questions:

1. What is your favorite color?
2. What one word best describes you as a person?
3. Of all the people who have ever lived, whom do you admire most?
4. If you had to give up one of these, which one would it be?
   (a) political freedom
   (b) religious freedom
   (c) economic prosperity

The participants should use the bottom half of the paper to draw a picture of an object that shows how they see themselves and their personality.

Have the participants form two circles, one inner and one outer. Instruct the two circles to face each other. Ask the participants to hold up their papers in front of them, high enough to cover most of their face. Now direct the circles to move slowly in opposite directions until everyone on one circle has read the papers of everyone on the other circle. Next, instruct only the inner circle to move slowly. (The participants are still holding their papers high enough to cover most of their face.) Each person in the inner circle should look for a person in the outer circle that he or she would like to know better, based solely on the information on the paper. Once two people have selected each other, they should leave their circles and go off to a secluded area to get acquainted. After all the pairs have been formed and everyone has had a chance to get acquainted, instruct the pairs to hold up their papers (again covering most of their face) and go off together to look for another pair. Once this has been done, allow a few minutes for introductions, then send each foursome off in search of another foursome. These groups of eight become discussion groups.

Tell the discussion groups that they are to discuss their responses to the fourth question, written on the top halves of their papers. They should discuss the relative advantages and disadvantages of each position. Each individual should make up his or her mind during this discussion to adopt one of the three positions. This discussion period should last about 10 minutes. Now bring the whole group together and redivide them according to their responses on this fourth question. In other words, everyone who would give up political freedom should gather at one table, everyone who would give up religious freedom should gather at a second table, and everyone who would give up economic prosperity should gather at a third. In these groups the participants should discuss why they chose the response and prepare to defend it to the larger group. Each of these groups should select a spokesperson to present the group's view to the others. Bring all the participants together and give each spokesperson 5 minutes to speak. When each group's views have been heard, bring the session to a close.

Note: The group leader may find it useful to keep the large pieces of paper after having the participants write their names on them. If the participants are pre-departure students, show them their papers again when they have returned home and ask them how they have changed. If the participants are hosted students, the pictures they draw on the bottom half of the paper may provide clues to the counsellor about who needs help.

VI-B: SLOW MOTION RACE

Group: Any group at any time.

Purpose: To provide a simple activity purely for relaxation and enjoyment.

Method: Mark off a short race course, 5 to 10 meters in length. Tell the participants that they will be competing in a slow motion race in which the contestant who crosses the finish line *last* is the winner. The object is for each runner to move his or her body at all times as though he or she were running as fast as possible, except that in fact he or she will be running as *slow* as possible. In particular, the following rules must be observed:

1. Runners must never interrupt their forward motion.
2. Runners must take the longest steps possible.
3. Runners must raise their feet above knee-level with each step.

If there are too many participants to run simultaneously on the race course, divide them up so that a series of heats can be run, after which the winners of the heats will compete in a final race. In all respects except speed of running, conduct the race or heats as you would a real race. Insist that all competitors observe the rules at all times. Be prepared for hilarious sights as the runners discover that it is extremely difficult to maintain their balance. Present the winner (the last person to cross the finish line) with some sort of amusing prize.

VI-C: THE "YES-NO" GAME

Group: Pre-departure, students (about 15 participants).

Purpose: To give students a feeling for communication problems they may encounter in another culture.

Method: Ask for two volunteers from the group, one boy and one girl. Explain to these volunteers that the object is for them to guess what is happening in a situation that will be communicated by the rest of the group. Tell the volunteers that they will be able to ask questions of anyone in the group, but that all the questions must be answerable by either "yes" or "no." Then send the volunteers to another room briefly while you explain the situation to the rest of the group. In reality, no "situation" will exist. In order to respond to the questions, the members of the group will use the following method:

1. They will respond *only* if the person asking the question is of the same sex. They will not respond to someone of the opposite sex.
2. They will respond "yes" if the person asking the question is smiling.
3. They will respond "no" if the person asking the question is not smiling.

Now call the volunteers back into the room and allow them to begin questioning the other participants. The volunteers are not going to understand why some people do not answer. If the volunteers are irritated, they also will not understand why they never get a positive ("yes") response. In principle, they will be able, after some time, to detect the rules, or at least the rule about the sex of those whom they are questioning. Allow the questioning to proceed for about 15 minutes, or until the volunteers become frustrated, whichever occurs first. Then stop the questioning and lead the participants in a discussion. Point out in the end that rules of communication are complex and vary from culture to culture; learning the rules in a new culture can be a frustrating experience because host nationals are unlikely to be able to explain them in a concise, understandable fashion.

VI-D: MARRYING TRIBES

Group: Pre-departure, students (10 to 30 participants).

Purpose: To show that there can be misunderstandings and frustrated expectations when people from different cultures attempt to communicate.

Method: (This exercise requires up to three hours to complete.) After explaining the purpose of the exercise, divide the participants into two "tribes" of equal size. One of the tribes is designated "men" and the other is designated "women," although participants of both sexes may belong to both tribes. Direct each tribe to go to a secluded place and there to spend up to an hour developing its own unique set of beliefs, values, and especially communication rules. (An example of a communication rule is that speaking about certain topics is insulting unless the speakers adopt certain postures, or that relative social rank is determined by styles of dress and self-decoration and must be acknowledged in one way or another when people of different social ranks converse.) When a tribe has agreed upon and written down its rules, it should spend about half an hour practicing the rules so that they will come more naturally during the coming encounter with members of the other tribe.

Bring both tribes into a large area. Announce that because one tribe consists of males and the other of females, it will be necessary for them to intermarry in order to perpetuate the human race. Direct the participants to select a partner from the other tribe and to begin negotiating to determine whether a marriage is possible between the two. (You may wish to arbitrarily assign partners to negotiate with each other.) Whenever two partners reach basic agreement, direct them to work out more detailed conditions and plans such as where they will live, who will do the hunting and who the housework, who will take care of the children, and so forth. After these negotiations have continued for up to an hour, bring them to an end. Have the tribes form one huge circle for a "wedding dance." To the rhythm of some instruments or recorded music, have every "couple" step into the circle in turn and do a few dance steps.

After the dance has ended, bring all the participants together for an analysis and evaluation of the exercise. Ask members of the two tribes to explain their beliefs, values, and communication rules; write the major ones down on a flipchart or blackboard. Have the participants join you in attempting to categorize these items in one way or another. For example, you might try to distinguish between those that are explicitly and directly involved in the communication process, and those that form a more general background for arriving at decisions and reacting to the proposals of others. The object is not necessarily to develop an exhaustive set of categories, but rather to arrive at some generalizations about how the beliefs, values, and communication rules differed between the two tribes, and how these differences led to misunderstandings and frustrated expectations when the members of the two tribes attempted to communicate and negotiate with one another. If time permits, these generalizations can be applied to some of the beliefs, values, and communication rules prevailing in the home culture, with particular attention to ways in which these might lead to problems in the cultures to which the students will be sent.

Note: The flipchart pages can be saved and used as the basis for another discussion during a post-return orientation session with the same students. The discussion at that time can focus on concrete examples of how values and communication rules of the home and host cultures differed and led to misunderstandings and frustrated expectations.

VI-E: PREPARING FOR MY RETURN HOME

Groups: Students, just prior to their return home.

Purpose: To prepare students for their initial "culture shock" upon returning home.

Method: Tell the students that they should try to remember some experience they had in the past in which

they returned to a once-familiar place after a long absence. Ask them the following questions to help them get started:

1. Did your family move to a new neighborhood or city while you were growing up? If so, did you ever go back and visit your old neighborhood after having been away for a number of years?
2. Did you ever go back to visit a school you used to attend?
3. Did you ever return to a familiar and favorite vacation spot to which you had not been for several years?

Students may also suggest their own ideas for their past "re-entry" experiences. Ask the students to write a brief paragraph or two describing one re-entry experience and their reactions and feelings at the time. When all the students have done this, ask them to discuss in small groups their answers to these questions:

1. In what ways had the place revisited changed from the way you had remembered it?
2. In what ways had *you* changed since the last time you were there?
3. How did you feel about the changes that had occurred?

Suggest to the participants that their homecoming may be similar to, and more intense than, these past "re-entry" experiences. Ask them to think about how they might prepare themselves for this experience.

VII Annotated Bibliography

Narrative Descriptions of Cross-Cultural Contact

ANNOTATED BIBLIOGRAPHY

Editor's Introduction: This year we are devoting the entire bibliography to fictional and non-fictional stories about contact between people from different cultures during the twentieth century. *Although the following citations are by no means an exhaustive list, we trust that they will prove a good introduction to this type of literature, which may be more congenial to some readers than the academic and professional works cited in the previous three volumes of the* Handbook. *Many individuals responded to our letter requesting titles of fictional and non-fictional narrative treatments of cross-cultural contact; we thank them for helping to give this bibiliography whatever degree of completeness it may have. Because most of the books are out of print, we are breaking with our tradition of providing complete ordering information; readers are encouraged to seek items of interest at libraries and book dealers. Elitza Bachvarova Alencar, a native of Bulgaria who served as a member of the Research Department staff during part of 1983, wrote most of the following annotations; others were contributed by Uwe Kievelitz, National Chairperson of AFS/Germany.*

Achebe, Chinua. *Things Fall Apart*. Greenwich, Connecticut: Fawcett Premier Publications, 1959. Achebe's acclaimed novel focuses on the dynamics of a cultural collision: the first encounter of an East Nigerian tribe (the Ibo) with white men. The breakdown of the society which follows this encounter is expressed as a personal as well as public tragedy. The narrative illuminates with great sensitivity the costs and the compromises of reorganization, and ultimately describes the achievement of a new equilibrium within the society.

Blaise, Clark, and Mukherjee, Bharati. *Days and Nights in Calcutta*. New York: Doubleday and Co., 1977. Burned out of their Montreal home in 1973, Blaise and his wife go to India. She grew up there and is eager to rediscover it after a ten year absence. It is now her Canadian husband who is the foreigner and who has to adjust to a different culture. The book is the record of their separate journals and very different impressions. There are vivid observations of the same people and surroundings from two points of view. The couple is faced with a complex society that contrasts with the wife's romantic childhood image of India. For the husband, it is the Indian family, with its highly structured roles, that poses the most serious difficulties. The wife concentrates on individuals and the lifestyle of the upper class women with whom she grew up. This book is a real contribution to an understanding of intercultural dynamics at the level of individual encounters.

Bowen, Elenore Smith. *Return to Laughter*. Garden City, New York: Anchor Books, Doubleday & Co., 1964. This fictional account draws on the experience of Bowen (a pseudonym) in working among the Tiv of Nigeria. The characters are composites of real people and the incidents are fashioned by the play of imagination upon the author's diary and field notes. What emerges is a reflection on the human costs, passions, frailties, and humor involved in the adaptation to a completely different culture. Of particular interest are the descriptions of witchcraft and the tribal attitudes toward epidemics. These make the anthropologist question her own cultural values and her ambiguous position within the host society. The difficulties experienced serve to underscore the author's eagerness to understand and to accept people for what they are. This anthropologist's experiences are related in a most engaging fashion, easily accessible to lay readers as well as to social scientists.

Boyd, Dean, and Martin, Marjorie. *Farang*. New York: Harcourt, Brace & World, 1964. This engrossing novel describes the daily life of an American family in Thailand. The complexity of the process of adaptation to a foreign culture is brought into sharp relief. New relationships are forged as a result of two intercultural marriages. One of the most interesting aspects of the novel is the treatment of culture-specific ways of social segregation. Boyd and Martin offer a sensitively-handled comparison between racial segregation in the U.S.A. and the status of foreigners in Thai culture, as perceived by the main characters.

Briggs, Jean L. *Never in Anger: Portrait of an Eskimo Family*. Cambridge, Massachusetts: Harvard University Press, 1970. Ms. Briggs joined a small community of nomadic Eskimos in the late summer of 1963 and lived with them northwest of Hudson Bay, north of the Arctic Circle, for well over a year. From her experience came this engaging and thought-provoking book. Its value is that it leads to a deeper appreciation of the kinds of differences that divide people from divergent cultural backgrounds. There is much information about the socialization and enculturation of Eskimo children. Briggs not only provides painstakingly-recorded details

about Eskimo life and emotional patterns, but also demonstrates uncommon insight into her own reactions to her experience. A major appendix deals with Eskimo concepts of emotion.

Buck, Pearl S. *East Wind, West Wind*. New York: T.Y. Crowell, 1973. In this softly painted letter-novel, the internationally known author describes the story of a Chinese woman's love for and marriage to a Westernized doctor. He had been promised to her from the time of her birth, but was educated in the West for 12 years. Behind the immediate interpersonal difficulties in their relationship lies a wealth of cultural material. A German edition of this book, entitled *Ostwind-Westwind: Eine Chinesin Spricht*, was published by Rororo in Hamburg in 1951.

Cary, Joyce. *An American Visitor*. New York: Harper & Row, 1961. Cary draws on his experience as a colonial administrator in crafting this novel about two Westerners in Nigeria. The American, Marie, must reassess her Rousseau-type vision of the purity and serenity of native life in the light of her relationship with her husband, a British colonial administrator who holds the opposite bias. The conflicting expectations of the characters and the resulting tragedy are played out against the background of traditional colonial order. In his earlier novel, *Mr. Johnson* (New York: Harper & Row, 1951), the author explored the complexity of cultural change in an African colony from the perspective of a native employee in the colonial administration.

Chagnon, Napoleon A. *Studying the Yanomamö*. New York: Holt, Rinehart & Winston, 1974. This is the very personal account of an ethnologist studying one of the Indian groups discovered only recently in the Amazon region. The detailed descriptions of life with a group of hunters and gatherers make this book fascinating reading.

Chand, Meira. *The Gossamer Fly*. New York: Ticknor & Fields, 1980. In this sensitive, highly perceptive, and lyrical novel about the clash of contemporary Eastern and Western cultures, events are viewed through the experience of the members of a bicultural family living in Japan. The main characters are the children of an English mother and a Japanese father. Life in Japan proves too difficult for the English wife and she returns to her homeland to recover her emotional balance. The Japanese father sets out to teach his children the ways of Japanese culture, a process which is complicated by his affair with the housemaid. The poignant story of the younger daughter's struggle to adjust to the adult world has an evocative setting and a growing tension culminating in a dramatic scene in which she expresses her pain and alienation from the life advocated by her father.

Clapp, Estelle Barnes. *One Woman's India: Experiment in Living*. De Land, Florida: Everett Edwards, 1966. This is an account of the experiences in India of an American woman and her husband who are organizing an exchange program (through the Experiment in International Living) that aims to promote better understanding between people from different cultures. The journeys through India in search of candidates and host families as well as the encounters with people of various walks of life hold many surprises. Adjustment difficulties and cultural misperceptions are recounted in an unassuming and engaging manner.

Cooke, Hope. *Time Change: An Autobiography*. New York: Simon & Schuster, 1981. Hope Cooke is the American who married the Crown Prince of Sikkim in 1963. Orphaned at an early age, the author goes to live with relatives in Iran, and later travels to India. The description of her life in Sikkim provides a clear picture of the politics and customs of the country as well as the more personal problems that the author experiences in adapting to the foreign culture. Her return to New York ten years later brings some unexpected adjustments not only for the author herself but also for her children. The family undergoes fundamental readjustment, starting with clothing habits. Notwithstanding the exoticism of the experience, this autobiography is an engrossing and candid tale of the struggle of a most appealing person to find her social and cultural identity.

da Cunha, Euclides. *Os Sertões: Campanha de Canudos*. Rio de Janeiro: Livraria Francisco Alves, n.d. This classic of Brazilian literature is not simply the story of a political struggle. It is the account of, as well as a reflection on, the forging of a nation. At the turn of the century, Brazil comes to confront itself as an emerging nation in the tragic battle between the federal army and a handful of true believers entrenched in the dry, barren backlands. The confrontation takes on a symbolic dimension as a bloody clash between the official racist ideology and the culture of the socially oppressed primitive followers of the religious mystic António

Conselheiro. The contemporary resonance of the work rests not only on the brilliance of the prose but also, and more importantly, on the tallying of the human cost that would unite as well as divide this multi-racial and socially polarized state. An English translation of this book, entitled *Rebellion in the Backlands*, was published in Chicago by the University of Chicago Press in 1944.

Durrell, Gerald. *My Family and Other Animals*. New York: The Viking Press, 1957. Durrell provides an autobiographical account of a zoologist turned writer looking back with humor and empathy on his family's sojourn in the island of Corfu. Life on the island, seen through the eyes of the boy, appears as a combination of paradise and a three-ring circus. Looking back on his own passion for animal collecting, which provoked a variety of reactions from the members of his family as well as from the natives, the author depicts the experience as a colorful adventure easily measuring up to Lewis Carroll's *Alice*. The result is a truly side-splitting narrative transporting the reader to a lovely spot where worry is unknown and anything is believable.

Fraser, John. *The Chinese: Portrait of a People*. New York: Summit Books, 1980. This work is based on the notes and experience of a Canadian journalist stationed in China in the late 1970s. His sojourn coincides with some of the most extraordinary developments in the country's recent history. The period of democratization that occurred after Mao's death provides Fraser with the opportunity to get beyond the barriers of superficial impressions, fear, ideology, and mutual mistrust, and to establish active contact with natives of different walks of life. The author finds himself not only an observer but a participant in the unfolding drama of rēnewal and change in China. The understanding and appreciation of Chinese culture that the author gains is a result of his refusal to be satisfied by either the official image or the traditional conception of China.

Giles, Zeny. *Between Two Worlds*. Cammeray, Australia: Saturday Centre Books, 1981. This first novel, by an Australian woman of Greek origin, is the story of her mother's settling in Australia. It tells of the problems of settling down in a new country. The depiction of basic grassroots experiences and the details of everyday life make this book a valuable one.

Griffin, John Howard. *Black Like Me*. New York: Signet, 1960. Griffin's fascinating book, written as a diary, presents the experiences and feelings of a social scientist who undertook for half a year to live the life of a middle-aged black man in the southern U.S. He, and the reader, learn what discrimination and racism mean in everyday life.

Harnack, Curtis. *Persian Lions, Persian Lambs*. New York: Holt, Rinehart and Winston, 1965. Harnack, an American, provides an account of his year in the Iranian province of Azerbaijan as a Fulbright professor of English. The relationships that develop between him and his students touch upon some critical aspects of the problems of exchanges between different cultures. The author provides some interesting reflections and insights on the nature of these relations, both at the personal and the official levels of interaction. These are relevant to an understanding of more recent events in Iran as well as of the period of the author's stay.

Heinlein, Robert A. *Stranger in a Strange Land*. New York: Berkley Publishing Corporation, 1968. In this science fiction novel, Mike, a being of human ancestry born and educated on Mars, comes to Earth only to find himself an object of scientific research as well as political and media exploitation. Liberated through kidnapping by a young nurse who works in the hospital where he is held incommunicado, Mike takes the opportunity to become better acquainted with the strange culture he has come to observe. Always sensitive to and puzzled by the disparity between professed ideals and practical behavior, Mike resolves to produce a true synthesis in his Church of All Worlds, Inc. The teaching of Martian language and customs offered by the enterprise embodies quite earthly ideals, something that the natives do not easily overlook or forgive. Heinlein's observations, conveyed through fantasy and satire, constitute a strong social criticism of the contradictions of Earth culture.

Herrigel, Eugen. *Zen in der Kunst des Bogenschiessens*. Weilheim, Germany: O. W. Barth, 1981. A German philosopher learns about Japanese Zen Buddhism and its world view by becoming a disciple of a Japanese monk and a master in Zen archery. The accounts and reflections of this painfully long way toward inner understanding and perfection are, or should be, a classic in in-depth intercultural learning. This book has been translated into eight languages.

Holinger, Carol. *Mai Pen Rai Means: Never Mind*. Boston: Houghton Mifflin, 1966. This is an account of an American woman who accompanied her husband to Thailand. Her willingness to understand and find a place for herself in this Eastern culture does not spare her any of the difficulties, misunderstandings, and disappointments that a foreigner must face when living in a new land. Her overcoming of cultural barriers and the close relationships she develops with both natives and compatriots are shown with humor and clarity in an easy-flowing style.

Jhabvala, Ruth Prawler. *Travelers*. New York: Harper and Row, 1973. Post-colonial India is powerfully portrayed in this novel. The subtleties of interpersonal relationships between British expatriates and natives are vividly depicted, and the life and customs of Indians of various walks of life are also shown. Of particular interest are the dynamics between spiritual leaders and their colorful British and local clientele. Similar themes are treated by the same author in *The New Dominion*, centered around the experiences of four Westerners (English and American) seeking enlightenment in post-colonial India.

Kazantzakes, Nicos. *Zorba the Greek*. New York: Simon & Schuster, 1953. Written by one of the most distinguished modern Greek writers, this novel portrays the unfrogettable relationship between an old Greek workman (Zorba), a philosopher full of zest for life, and the narrator, a cultivated Englishman of Greek ancestry. The latter goes to Crete seeking to overcome his sense of disenchantment with the world. The sharp contrasts in temperament of the main characters are drawn against a colorful local setting. The hope inspiring this novel is that cultural differences need not stand as barriers to human understanding, but can become the true riches in human relations.

Kingston, Maxine Hong. *Chinamen*. New York: Alfred A. Knopf, 1977. In this gallery of portraits of several generations of Chinese immigrants, the author describes her own family in the process of settling in the United States. Prejudice, discrimination, and sometimes violent culture clashes are powerfully narrated. Through dreams, reminiscences, stories, and histories, the author tells of the struggles of the immigrants to adjust to and become accepted in the U.S.A.

Kpomassie, Tété-Michel. *An African in Greenland*. New York: Harcourt, Brace, Jovanich, 1983. This is the autobiographical account of a native of Togo who, determined to escape a life dedicated to a python cult, leaves his home and makes a remarkable, decade-long journey to Greenland. In the course of his travels, Kpomassie works his way through France, Germany, and Denmark, and learns a great deal about the cultures he comes in contact with. His extraordinary perseverence and faithfulness to his dream are finally rewarded when he gets the opportunity to live in Greenland. By then he is a seasoned traveler and observer of different customs, landscapes, and peoples. Kpomassie relates with great warmth and mirth his life among the Eskimos, whose social isolation and poverty he shares as willingly as their simple pleasures and deep friendships. Resolved to share with his compatriots the insights he has gained from his experience, Kpomassie prepares for the return home. The French edition of this book was published in Paris by Flammarion in 1981.

Kromschröder, Gerhard. *Als Ich ein Türke War*. Frankfort/M.: Eichborn, 1983. Kromschröder, a journalist with *Stern* magazine, lived for a time as a Turk and learned a great deal about intercultural encounters. His book includes many photographs, statements of people on the street, and official documents along with an account of his experiences, thus providing valuable source material on topics such as minority-majority relations, discrimination, racism, and so forth.

Lederer, W.J., an Burdick, E.L. *The Ugly American*. New York: Norton, 1958. The dynamics of intercultural encounters at the level of official exhanges are shown in this fictionalized account of the travel experiences and observations of two experts on Southeast Asia. A parade of American officials demonstrates various ways of dealing with the natives of a mythical country, Surkhan. The "ugly American" is an engineer who appears to be the only functionary willing and able to adopt a commonsense attitude toward the natives and their needs. This character serves as a moral standard against which the reactions of the rest of the officials are measured. The main thesis of the book is that a country's policy toward another is no better than the quality of the people and the nature of the exchanges between its representatives and the natives. The fears, the inadequacies in training, and misplaced expectations of the characters are depicted in support of this contention.

Levy-Strauss, Claude. *Tristes Tropiques*. New York: Atheneum, 1974. An anthropological classic, this account of Levy-Strauss's journey to the Brazilian *Mato Grosso* region focuses attention on the problems involved in experiencing another culture. the author illuminates the contrast between the dying world of the native indigenous population and the civilized world of Western technology, and reflects on the implications of this meeting of two cultures for the individual and for the world. The French edition of this work, under the same title, was published in Paris in 1955. The German edition, *Traurige Tropen*, was published in Frankfurt in 1978.

Lorenz, Clarissa. *Junket to Japan*. Boston: Little, Brown and Co., 1960. Lorenz wrote this informative and engaging book based on the diary and letters home of a student on a three-month AFS program to Japan. Highly motivated to participate in the exchange and eager to learn the ways of the foreign culture, Peter uses his sojourn to the fullest. Neither the tourist attractions nor the daily life in Japan escape the attention of this teenager, who struggles against the temptations to transform superficial impressions into easy stereotypes. Of particular interest is the thought-provoking encounter between the AFSer and an American G.I. of Japanese descent who sees himself as a misfit in both American and Japanese society. Peter's deeper understanding of cultural differences contributes considerably to his personal growth. The protagonist is currently the president of the Inter-American Foundation in Washington, D.C.

Malaurie, Jean. *Les derniers rois de Thulé*. Paris: Plon, 1976. For fourteen months, a French professor lived amongst three hundred Eskimos in Thule. He vividly describes the daily life of his hosts: their hunts and feasts, their dreams and daily threats. In addition he shares his own feelings about them and tells of his problems of living up to the demands of this culture. A german edition of this book, entitled *Die Letzken Könige von Thule—Leben mit den Eskimos*, was published in Frankfurt by Fischer in 1979.

Matthews, Ellen. *Culture Clash*. Chicago: Intercultural Press, 1982. Matthews (a pseudonym) reprints her personal diary in which she describes her perplexity and frustration as an American sponsor of Vietnamese refugees in her home community. Out of the details of her daily encounters with Kim, Quang, and others, as well as with other Americans who are also involved with refugees (mostly under the auspices of churches, unlike Matthews), she draws a number of conclusions about the values and assumptions of the cultures of the U.S. and Vietnam. Other conclusions are there for the reader to discover between the lines. This is an evocative human interest story with no academic pretensions.

Maugham, W. Somerset. *The Razor's Edge*. Middlesex, England: Penguin Books, 1944. Maugham's novel traces the spiritual odyssey of a young American searching for his identity in Europe during the turbulent decades that followed World War I. His encounters with the international artistic community and his sojourn in Paris provide a lyrical insight into the struggles, hopes, and failures of a generation seeking to overcome the boundaries of nationality and class.

Mukherjee, Bharati. *Wife*. Boston: Houghton Mifflin, 1975. This novel deals with the tragedy of maladjustment of a young Bengali woman who is eager to leave Calcutta to make a home with her husband in New York. On the surface, she appears to adapt remarkably smoothly to her new life in Greenwich Village. But emotionally she becomes more and more obsessed with the idea of death. The tragic ending appears almost inevitable in view of her total unpreparedness to confront realistically the difficulties of living in a foreign culture.

Muschg, Adolf. *Übersee—Drei Hörspiele*. Stuttgart: Reclam, 1982. The author presents three short radio dramas in which the encounters of a handful of people from different worlds in foreign settings are the major theme. Even though specific countries are only sparsely sketched out, intercultural communication and its barriers are always the focal points of interest.

Naipaul, V.S. *A Bend on the River*. New York: Alfred A. Knopf, 1979. The setting for this story is an unnamed African country going through the pains of becoming a modern and independent state. Through the eyes of an Indian trader who has wandered the old commercial roads of Africa, the reader sees society and culture undergoing fundamental transformation. His personal relationships with both Europeans and natives reveal an original, sometimes bitter, but always profound understanding of this distinctive experience. Culture clashes are given human dimensions as well as historical ones in this brilliant philosophical novel.

Ousmans, Sembène. *Xala*. Westport, Connecticut: Lawrence Hill & Co., 1977. This novel describes the fate of a successful Senegalese businessman who, during the 1950s, finds himself caught in the cross-currents of two distinct cultures: a traditional heritage and the life of the modern world. Retaining the prerogative of polygamy, he succeeds for a while in reconciling both worlds by keeping two separate households. The delicate balance is interrupted by his third marriage, for on his wedding night he is struck by impotency. In his attempts to remove the "curse" (xala), he neglects his business affairs as well as his social obligations. The many humorous situations described underscore the serious problem of the cultural dissonance between modernity and tradition within a single society.

Paton, Alan. *Cry the Beloved Country*. New York: Charles Scribner's Sons, 1948. This remarkable novel set in South Africa allows the reader to share intimately in a grave clash of cultures. The central figure is Kumalo, a Zulu minister of the Church of England who sets out to find his brother, sister, and only son in the slums of Johannesburg. In Johannesburg, Kumalo is confronted by the vast and sordid confusion of a whole native populace agonizing under an exploitative urbanization that has destroyed tribal values and discipline as well as robbed the natives of the remnants of their human dignity. The process has not spared Kumalo's family. Returning back home to the hills, the minister arrives at a painful and profound understanding of the experience. The novel renders what is presumably Zulu idiom into a most lyrical and splendid English.

Rachlin, Nahid. *Foreigner*. New York: W.W. Norton, 1978. Rachlin's novel deals with the experience of an Iranian woman, Feri, educated and living in the United States, who returns to visit her family in Iran after many years. The trip is a search for her true identity. The book focuses on the estrangement she feels, both from her American life and from her native land and customs.

Reverzy, Jean. *Le Passage*. Paris: Flammarion, 1977. In the early 1950s, Palabaud returns from Tahiti to his native France to consult his childhood friend, a physician in Lyon, about his illness. The illness is diagnosed as fatal. Facing the inevitable, Palabaud struggles to come to terms with life. Through conversations and reminiscences, the panorama of his life unfolds. The conflict between his romantic yearning for adventure, meaning, and happiness in Polynesia on the one hand, and his practical difficulties in adapting to a foreign culture on the other, is masterfully portrayed. The love of the tropics that carried Palabaud through disappointments and setbacks finally provides him with the strength and serenity to look upon his life as a most satisfying voyage, coming to a peaceful end.

Scheurmann, Erich. *Der Papalagi*. Zurich: Tanner and Staehelin, 1920. This fictional collection of speeches of a Samoan chief deals with the world of the white man—the Papalagi—as of about 1920. The critical overtone of the text at times results in black-versus-white pictures of the Samoan and Western European societies. However, the book is interesting because of the very unusual way in which our evolving modern world and its people are described.

Scott, Paul. *Staying On*. New York: William Morrow & Co., 1977. Scott's novel depicts the closing stages of British rule in India through the lives, reminiscences, and deteriorating relations of British colonials in Pankot, where they have lingered on with their servants. The characters belong to the limbo between a dead empire and a nation not yet reborn. Their experiences and desperate grasping at the memories of the past are drawn against the background of the political changes taking place in the society, to which the characters become less and less adapted.

White, William F. *Street Corner Society: The Social Structure of an Italian Slum*. Chicago: The University of Chicago Press, 1981. A classic fieldwork description in the social sciences, this book (written in 1943) gives an inside view of the life of a group of Italian-American youths in the back streets of Boston. Even though it only deals with American society, the book is intercultural in content due to the "street corner society's" efforts to establish its way in the surrounding American culture.

Wolfe, Thomas. *You Can't Go Home Again*. New York: Harper & Row, 1973. Having written a successful novel about his family and home town, George Webber returns to that town only to meet with the outrage and hatred of the society in which he was raised. Driven away by this scandal, the artist journeys to New York and prewar Europe in search of his identity. In the company of an uninhibited group of expatriots, George discovers a much wider world and a distinctive civilization soon to be torn into pieces by the contradictions that lead to World War II. George's journey ends with his return to the United States, a homeland rediscovered with much tenderness in the light of his cross-cultural experience and personal growth.